



The Sinister Pathway Triangle Order

# The Vampire Temple of Atazoth

Anarchism - Traditional Satanism  
and Psychic Vampirism Philosophy

## Ponticum Liber Satanae

Pars II

## Caelethi

by

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## Introducing Traditional Satanism

by

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# Introducing Traditional Satanism

## Satanism a Philosophy



For quite a number of religious people anything that does not belong to their own beliefs and way of religious thinking is wrong, and is being considered as Satanic and evil. However, today humanity has evolved, and a number of people accept Satanism as a philosophy and way of life freed from all religious dogmas.

The basic teachings of Satanism are:

Ecstatic practices as pathworking or dancing calling on the mythical Gods of their choice until one drops down in an ecstatic state.

Satanism teaches “self acceptance”.

Satanists embrace both the darkness and the light in life. Their world is the Abyss or Underground.

The most public Satanic Temple is in fact almost atheist. It acknowledges the human need for sound philosophy and embraces a doctrine human nature as it is, and therefore “freedom” and “equality” among the humans. We adopt the effigy of Satan (Satanas) or Baphomet for its connection to what was reviled by orthodox faith. Modern Satanist do not belief in God, so we do not belief in an entity called Satan or the Devil. I sincerely belief that all Satanists are “Satan” in person. As such Satan has many faces, many arms, and many legs. Together we are strong, and like Anarchists striving for freedom. Our philosophy is not amoral. It is a more naturalistic morality.

In the Greek system where we get the word demon (daemon which meant spirit of any kind), there were two classes of daemon;

- Calodaemons, the guides and supporters of humanity
- Cacodaemons, the bringers of plague and hardship and the fomenters of civil unrest

The Bible is an extreme controversial collection of books and writings never mean to become one book. In the Bible the plague bringers are often “holy angels”, bringing just God’s wrath. Seems sort of quirky doesn’t it? That the image of Satan as currently shown wants to give man things and support their actions, and the God wants to punish and finds everything evil? Didn’t God at first say it was good? Isn’t God supposed to be infallible? All the ‘wisdom’ is trying to show us balance, and we take it all to an extreme. Remember, that man created God and religion for governmental purposes, but there is no entity called God or Allah having created man.

*Is there any real basis at all for the idea that “Satan” is evil and out to do us harm?* There have always been different urges in people, different spirits. At one point it was believed that literal spirits were the source of all inspiration. They didn’t understand the mind very well. It was very mysterious but the symbol of Satan is still present as is the symbol of a Deity. (*You now know my point-of-view on this.*) The angel on one shoulder and the devil on the other, but choice of each and everyone is always there. The concept of Satan as having power equal to God and being in opposition to God came from the forceful conversion of the magi who had a God called Lord Wisdom and a dark God called the Father of Lies. To this date the left hand and right hand paths still exist. The evil comes from the concept of exclusivity, that there is war or opposition. It is interesting that our justice system is basically a similar model, defender and prosecutor.

*We take the images that are ‘pretty’ as good?* Well there is an observation there. Those who embrace the Eros and fertility traditions were seen as powerful and wise and corrupt. I guess from wealth? So the noble war making desert dwellers were holy? Hence we have linked aestheticism to good. Perhaps they believed it empowered the psyche/soul. Myself it seems that what does not kill you, makes you stranger.

*All of this conflict for what?* To feel holy, to feel just and justified. The legend of Sodom and Gomorrah were real places but their destruction as cities likely did not come about from licentious behaviour. Had they stuck with living their life of liberty they likely would have survived, maybe even grown, but the left hand path can be distorted as much as the right. Embracing the nature of self tends to make people believe that their reason should be abandoned. Reason is as much a part of human nature as are the impulses, instincts and appetites.

There is no Satan as deity necessary. You are your own Satan as mentioned above. In previous catholic terms some one-hundred years ago or even less, the demons that run the pits of torment are called the kindly ones. People think they are on their own side by being in control, doing what they choose to do, by getting what they think they want. We are our own kindly ones.

There is a reason they say beware what you wish for. It is an old Sufi curse, may your every wish be immediately fulfilled. *Can you imagine the suffering?* We do not understand what we seek to control, ourselves. So in lacking understanding, we might say I wish they were dead. If that were immediately fulfilled our planet would be rather barren or at least devoid of humans, and it is not from our natures that this arises. When people assert that our souls (minds) are inherently good they are right, but we sell our minds to our egos.

In seeking to grow, to achieve, to succeed, seek to understand. Solomon gained a kingdom merely from seeking understanding.

Desire, passion...these are not the evils people speak of them as. The control twists desire, corrupts passion. People fear passion, but in extreme it denies control. Passions born of inner nature rightfully remove control and should be permitted to. Pleasure-seeking is not an evil. Seeking sexual pleasure is not evil. Seeking to deny pleasure, refusing another their pleasure, controlling pleasure, that is the only evil of pleasure. Pleasure is not evil of itself. The only thing that seduces is the idea of control. Of this is me and only I should have pleasure.

## **Introduction**

The aim of this essay is to focus upon some of the ritual magickal aspects of today's Satanism in general without recourse to the sensationalism that is only too evident when Satanism is misunderstood. It is only when one steps aside from one's preconceptions and morality that Satanism can be understood in a clear and balanced light.

There has been in the past a tendency to approach Satanism with a deliberately ignorant misunderstanding, where Satanism is only, and definitively understood as being a cult phenomenon for the paedophile, sadist or teenage rebels only causing vandalism. Yet throughout the history of Satanism, which has its roots in pre-christian cults, there has been a number of individuals who have sought, through a magickal process of alchemy to change themselves through both ritualistic and non-ritualistic processes. These individuals have continually questioned that which is commonly accepted, as Magdalene Graham says in an

article entitled 'Re-Defining Satanism.' (Dark Lily. 1989). "We want to know. Those four words summarise the Satanic quest."

Yet again and again there arises the sensationalist articles in the press and the literary spheres promoting Satanism as a mindless cult of sex, drugs, murder and torture all practiced hedonistically for the sole pleasure or ego-gratification of the Satanists. In an attempt to redress the imbalance we have therefore focused upon five different areas that are particularly relevant within the context of Satanism as a whole. These areas are also most relevant when attempting to counter the false claims made by both the media and the church concerning the activity of Satanists and it is the media and the church that, according to Satanic adherents, hold the masses in a strangle-hold of repressive and unnatural morality and slave-like consciousness.

Satanism like Anarchism is therefore suggested to offer freedom, true freedom of thought, rather than artificial freedoms that are offered by political or religious systems. Satanism deals with the here and now, with reality as it is. Satanism knows about the inequality of people, of sexes and of races around the world. It accepts the necessity of disease, famine and death. Take away such things and mankind creates a dangerous imbalance in nature and it is in nature that Satanism is firmly grounded.

However, in order to return to a natural way of living, certain practices are deemed useful in order to free the individuals contaminated psyche from the education of a society and civilization racked with guilt, repression and taboo. One may ask whether society in the latter half of the twentieth century is really as oppressive as the Satanist makes out. In answer to this the Satanist may cite many examples of political policy that encroach upon individual liberty. The predominance in equal rights - for sex and race - practically forced upon the inhabitants of western society. The continual repression and taboo concerning minority sexual groups, be they for example sado-masochistic, transvestite or homosexual. The forbidding of an individuals right to kill in self defence and the maintenance of the laws against euthanasia are all examples of the (generally unconscious) influence of society upon the individual. It is for these reasons and many more besides that the Satanist seeks to find liberation by utilising ritual procedures which also, if effective enough, release large amounts of psychical energy which can then be directed towards specific goals be they external or internal of the practitioner.

Magic in this context is defined in two ways, largely dependent upon the way the word is spelt. Traditionally magic has been spelt 'magic', the definition of which is generally understood to mean causing changes in the world or the

individual's consciousness in accordance with the individuals will using psychical or occult forces. The second spelling of magic adds a 'k' to the end of the word, thus 'magick.' This spelling dates back to the writings of Aleister Crowley's system of magick - itself based upon older cabalistic and eastern magickal traditions. Crowley added the letter 'k' in order to differentiate between his own brand of sex magick and other non-sexual forms of magic. In this essay I have however used both forms of the word, in relation to how the relevant Satanic group spells the word.

## **Initiation**

During the 13th century a secret religious society known as the Luciferians was discovered operating in Germany. The Luciferans believed that Lucifer had been wrongly cast out of heaven but that one day he and his worshippers would resume their rightful place in heaven. During the investigation that ensued, the Roman Catholic Church also discovered an initiation ritual which some of the Luciferians confessed to under the threat of death. According to their confessions the new initiate was required to kiss the behind of a toad, after which he was approached by “a man with black eyes who was pale, emaciated and icy cold.” The man, most likely representing the devil himself, was kissed by the initiate who then instantaneously lost his Catholic faith. After this a feast was held and “a large black cat appeared, emerging from a statue which was always present.” Again the members present would kiss the cats behind and then the ritual was concluded with an orgy.

Some of the more sensationalist accounts of Satanic Initiations have added to the early Satanic tradition mentioned above as also including the ritual slaughter of a virgin, usually female, or of a baby or young child and the drinking of a concoction of urine, sperm and/or vaginal fluid and blood whilst the participants blasphemed against God and Jesus Christ. From a moral perspective there is little, or often, no attempt to apologise for such cases from any Satanic quarter. Here one comes across the Satanic morality, or amorality where what is traditionally accepted by society is not by Satanism. It is by going against the accepted norm that the Satanist finds the freedom within, by going to extremes of emotion, thought and action the Satanist can find a balance between them, one that is based, not on rhetoric, but on both personal experience and premeditated action. So whilst society has attempted to imbue its members with moral constraints which are often portrayed as being permanent and absolute, Satanists see themselves as tending towards a more honest approach, developed from conscious experience, where morality is considered as being both temporal and relative. It is obvious from this perspective that Satanic morality is both offensive and dangerous and here then lies another barrier for the Satanic

Initiate, for he or she must face and question his or her own morality.

The concept of initiation originates in a non-Satanic religious source where initiation is held to be a symbolic transition from one stage to another. The differences occur in the use of symbolism and of deities. Thus in some examples of a Satanic initiation the neophyte may undergo a ritual coupling with a Temple Priest or Priestess. This coupling is a symbolic union of Satan and his bride Baphomet. Thus if the neophyte is female, then a Priest, representing Satan will couple with her, or if the neophyte is male a Priestess, representing Baphomet, will couple with him. The obvious exception is if the neophyte is gay and then he or she must seek out a relevant Sapphic or Uranian Temple. The individual to be initiated may also undergo tests - both during and previous to the initiation ritual - and may be subjected to both humiliation and pain. Humiliation may take the form of being stripped naked and bound before the Temple into which the neophyte is seeking initiation. The symbology here is of a stripping of personality, wherein the individual is no longer protected by his or her personality as symbolised by his or her clothing and is instead bared to all devoid of any societal position or power that he or she may have. Adding to this feeling of nakedness, which is enhanced by the unfamiliarity of the Temple and its members, the neophyte may also be subjected to a ritual scourging representative of the neophytes worthlessness, uncleanness and weakness.

The necessary prerequisite to undergo such a Satanic initiation begins simply with the feeling "that there is more to life than the normal round of work and pleasure." It is from this perspective that the individual may seek and join a Satanic Temple or Tradition, yet this will usually only occur if the individual is to some extent free from the manipulations of society and its adherent morality as mentioned earlier. Once the ritual initiation has been completed there then begins a process of psychological change. To a large extent this change is simply a development of conscious awareness of one's actions, thoughts and feelings. The individual, having successfully passed through the first stage of initiation, as symbolised by the initiation ritual, must then undergo such further development and it is this development that is reflective of a true initiation, not simply Satanic but of any religious, occult or mystical path. It is therefore unfortunate that great emphasis is placed upon the external form of initiation together with the exaggerated interpretations of blasphemy, sacrifice and sexual depravity whilst little emphasis is placed upon an understanding of the internal form of initiation.

This internal initiation has also been likened to the process of rebirth. Yet this rebirth is an internal one, which is not simply reduceable to a change of mind but also involves the development of the astral body and, dependant upon which

tradition the initiate belongs to, later on of the mental and divine bodies. With some ritual initiations, if they are powerful enough, the astral body of the neophyte may become so strong that the individual will have a spontaneous out of body experience. Yet in order for the astral body to be fully developed a long process of inner work must begin and this may take the form of self study. Here the premise “Know Thyself” is of the utmost importance where the initiate studies his or her reactions to all his or her experiences. Thus he/she will slowly become aware of patterns of thought or emotion that he/she follows during a specific event, or events. This conscious awareness establishes that the individual usually reacts in a set way to set occurrences. By being aware of this the individual is then advised to cease reacting and thereby begin to control his or her psychological processes.

Whilst this method is most notably advanced by the Society of Dark Lily for instance, there are a number of Satanic groups that also promote the idea of conscious awareness, which is eventually followed by conscious control of one's actions. Another interesting concept that is connected to the role of the initiate is that the individual, once initiation is complete has become a part of a larger timeless tradition. This concept is mainly found in Traditional Satanic groups such as the Order of Nine Angles. Initiation, whilst essentially being individual, that is, focusing upon the individuality of the new initiate which will therefore determine specific events that he or she may undergo, means that the individual will, by virtue of his or her initiation, add to the larger Sinister Tradition of which he/she is now a member. Examples of this role are found in the development of new ways to manifest the sinister energy of the Tradition. Art, music, philosophy, politics and literature are all examples of this creative expression that the new initiate is eventually expected to develop further, a development that should essentially imbue within the creation the energy of the Dark Gods themselves.



# **Two examples of Initiation**

## **as practiced in the Order of Nine Angles and SPTO.**

### **The Rite of Initiation**

#### **Introduction:**

The candidate is usually sponsored by an existing Initiate, and this member accompanies the candidate of the test of fidelity which the Master or Mistress of the Temple specifies. The candidate also undergoes a test of knowledge (relating to what he or she has learned of Temple teachings during the six-month probationary period) and a test of courage.

The text given below is for a male candidate: for a female candidate, the text should be altered in the appropriate places.

#### **Participants:**

Master of the Temple - in scarlet robes

Mistress of Earth - sexually alluring scarlet robes

Priestess - naked, upon altar (if male candidate)

Priest - naked, upon altar (if female candidate)

Guardian of the Temple - dressed in black and wearing a face mask

Congregation - Black robes

#### **Preparation:**

The candidate provides a new black robe, designed according to the precepts of the Temple. This is given to the Master before the ritual and placed on the altar. The candidate attends the ritual in a coarse brown garment which can be easily removed.

The ritual takes place at sunset. A small phial containing a civit-based oil is placed on the altar. Black candles to be used, incense of the Moon burnt (petriocho, if available, otherwise hazel). Some symbolism appropriate to the Moon should also be present - e.g. quartz crystals. Chalices full of strong wine.

The congregation assemble in the Temple with the Master and Mistress. The Guardian stands near the Temple entrance. The candidate is blindfolded and is led into the Temple by the sponsor.

## **The Rite**

(The Master greets the candidate, saying:)

***You the nameless have come here to receive that initiation given to all who desire the greatness of our sinister gods!***

(The Master kisses the Mistress who kisses the altar-Priest [or Priestess]. The Master then says:)

***You the nameless have come to give yourself to us and your quest:***

***To seal with a sinister oath the beliefs and practices***

***You have accepted since first you were allowed into this***

***Temple to Satan.***

(The Master turns to the congregation, makes the sign of the inverted pentagram over them with his left hand, and says:)

***I greet you all in the name of our Prince. Let his legions***

***Gather to witness this, our Satanic rite! Veni omnipotens aeternae diabolus!***

(The congregation repeat the `Veni' chant after which the Mistress turns to them and says:)

***Dance, I command you! And with the beating of your feet***

***Raise the legions of our Lord and the Dark Gods who watch***

***Over our games!***

(The congregation now dance, anti-sunwise, chanting the Diabolus as they dance. While they dance the Master takes a chalice and raises it, saying:)

***You the nameless have come to break the chains that bind!***

(The Mistress removes the garment of the candidate leaving naked. The Master approaches him, puts the chalice to his lips, saying: 'Drink!' The candidate drinks the wine. The congregation continue their dance and chant until the Mistress raises her arms as a signal for them to stop. She says to them:)

***Gather round, my children, and feel the flesh of our gift!***

(The congregation gather round the candidate and run their hands over all his body. While they do this, laughing, the Master chants the 'Veni' chant several times. The Mistress claps her hands twice and the congregation move away. She kisses the candidate [whether male or female] and says:)

***We the noble rejoice that you have come to seed us with your blood and gifts.***

***We, the kin of Chaos, welcome you, now nameless. You are the riddle and I the answer that begins your quest. We, the cursed, welcome you who by being here among us have dared to defy. In the beginning there was sacrifice but now we have words which can bind you through all time to us. In your beginnings - we were. In your quest - we are. Before you - we existed. After you - we shall still be. Before us - They who are never named. After us - They will be, waiting. And you through this Rite shall be of us and thus of them who are never named. We the fair who garb ourselves in black through Them possess this world we call Earth.***

(The Master stands before the candidate, saying:)

***Do you accept the law as decreed by us?***

(The candidate [R] responds:)

***I do.***

Master:

***Do you bind yourself with word, deed and thought, to us the Seed of Satan without fear and dread?***

R:

***I do***

Master:

***Do you affirm in the presence of this gathering that I am Your Master and that she who stands before you as I stand before you is your Mistress?***

R:

***I do.***

Master:

***Then understand that the breaking of your word is the Beginning of our wrath! See him! Hear him! Know him!***

(The Master points to the candidate and the congregation gather round him, touching him again. After this, the Mistress -removes his blindfold. The Master says to the candidate:)

***Do you renounce the Nazarene Yeshua the deceiver, and all his works ?***

R:

***I do renounce Yeshua the deceiver and all his works.***

Master:

***Do you affirm Satan?***

R:

***I do affirm Satan.***

Master:

***Satan, whose word is Chaos?***

R:

***Satan, whose word is Chaos.***

Master:

***Then break this symbol which we detest.***

(The Mistress hands the candidate a suitably defiled wooden cross which the candidate breaks and thrown it to the ground.)

Master:

***Now receive as a symbol of your new desire and as a Sign***

***Of your oath this sigil of Satan. This sign shall be the***

***Power which I as Master wield shall always be a part of***

***You - a symbol to those who can see and the Mark of our Prince.***

(The Mistress hands the phial of oil to the Master who traces the sign of the inverted pentagram on the forehead of the candidate, vibrating as he does so the name the candidate has chosen. The Mistress then stands behind the candidate and traces with her left forefinger, the sigil of the Temple on the back of the candidate, chanting 'Agios o Satanas' as she does so. If there be no Temple sigil, she traces the inverted pentagram. She stands before the candidate. If the candidate is male, she kisses him on the forehead, then the lips, the chest and penis. If the candidate is female, she kisses her on the forehead, each breast, then pubis. After this, she claps her hands once as a signal for the Guardian to come forward. As he does, she says to the candidate:)

***Now you must be taught the wisdom of our way!***

(The Guardian seizes the candidate and holds his/her arms, forcing them to kneel before the Mistress who laughs and says:)

***See, all you gathered in my Temple: here is he who thought***

***He knew our secret - he who secretly admired himself for***

***His cunning! See how our strength overcomes him!***

(The congregation laugh while the Master blindfolds the candidate again. The Guardian then binds the hands of the candidate with cord. The Mistress then whispers to the candidate, saying: 'Lay down, keep your silence and be still!' The congregation and the Guardian leave the Temple.

The Master then has sexual intercourse with the Priestess on the altar [or if the candidate is female, the Mistress has intercourse with the Priest]. In both versions, this task may be delegated to a member of the congregation, chosen before the ritual by either the Master or Mistress. The male or female member so chosen stays in the Temple when the congregation depart.

After-the act, the Priestess [or Priest] is assisted down from the altar, and the Master and Mistress [and the one chosen to perform in their stead, if present] leave the Temple. The Priestess [or Priest then approaches the candidate, saying:)

***Receive from me and through me the gift of your Initiation***

***So it has been, so it is, and so shall it be again.***

(They then unbind and remove the blindfold from the candidate and sexual intercourse takes place. After, the Priestess [or Priest] fetches the robe from the altar and dresses the candidate in it. She [or he] then briefly leaves the Temple to announce to the congregation et al 'So-it is done according to our desires! The congregation et al then return to the Temple, each greeting the new Initiate with a kiss. The chalices are handed round, and the members take their pleasure as they wish.)

**Notes:** For the ritual of Initiation, the Priestess is chosen for the pleasure she obtains from coitus, the Guardian for his physical strength; if the candidate is female, the altar-priest chosen for his control during coitus - he should bring the Mistress to ecstasy, without himself losing control, thus saving elixir for the candidate. It is the duty of the Mistress to find among the Temple members someone to fulfil this role, although she may delegate this task to a female member of the Temple, the person being chosen by the obvious experimentation. Those thus chosen are then invested with their office of altar-Priest or Priestess and hold this office for a year and a day.

If possible, candidates should know no details of the Rite of Initiation - i.e. they should not be told what to expect. For this reason, members of the Temple should take a vow of silence regarding the Rite, promising not to reveal its details to non-members and candidates, Thus, the 'Black Book' should for this and other reasons never be shown to non-Initiates.

## Self-Initiation

Two rituals will be given - one for an indoor location, and one for an outdoor one. Choose the one you feel is most suitable for you.

### I - Indoor

Set aside an area for the performance of the ritual and in this erect an altar and cover it with a black cloth. (The altar may be a table,). Obtain some black candles, some candleholders, some hazel incense, a quartz crystal or crystals. You will also need two small squares of parchment (or expensive woven paper), a quill type pen, a sharp knife, some sea salt, a handful of graveyard earth (obtained on a night of the new moon) and a chalice which you should fill with wine. All of these items should be placed on the altar.

Should you wish, you may also obtain a black robe of suitable design. If not, you should dress all in black for the ritual.

An hour before sunset, enter your Temple area, face east and chant the Sanctus Satanas twice. Then say, loudly,

***To you, Satan, Prince of Darkness and Lord of the Earth,***

***I dedicate this Temple: let it become, like my body,***

***A vessel for your power and an expression of your glory!***

Then vibrate 'AgiOS o Satanas' nine times. After this, take up the salt and sprinkle it over the altar and around the room, saying:

***With this salt I seal the power of Satan in!***

Take the earth and cast it likewise, saying:

***With this earth I dedicate my Temple. Satanas - venire!  
Satanas venire! Agios O Baphomet! I am god imbued with  
your glory!***

Then light the candles on the altar, burn plentiful incense and leave the Temple. Take a bath, and then return to the Temple.

Once in the Temple, do the 'Sinister Blessing' (see Appendix), then facing the altar, lightly prick your left forefinger with the knife. With the blood and using the pen inscribe on one parchment the Occult name you have chosen (see

Appendix III for some suggestions regarding names). On the other inscribe an inverted pentagram. Hold both parchments up to the East saying:

***With my blood I dedicate the Temple of my life!***

Then turn counter sunwise three times, saying:

***I ..... (state the Occult name you have chosen) am here to begin my sinister quest! Prince of Darkness, hear my oath! Baphomet, Mistress of Earth, hear me! Hear me, you Dark Gods waiting beyond the Abyss!***

Burn the parchments in the candles. (Note: it is often more practical to fill a vessel with spirit and place the parchments in this and then set the spirit alight. However if you have chosen woven paper, this method will not be necessary.) As they burn, say:

***Satan, may your power mingle with mine as my blood now mingles with fire!***

Take up the chalice, raise it to the East, saying:

***With this drink I seal my oath. I am yours and shall do works to the glory of your name!***

Drain the chalice, extinguish the candles and then depart from the Temple. The Initiation is then complete.

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## II - Outdoor

Find a suitable outdoor area. It should be near a stream, lake or river. The ritual should be conducted on the night of the full moon at a time half way between sunset and sunrise.

You will need: ambergris oil, black candles (in lanterns if possible), two squares of parchment or woven paper, sharp knife or silver pen, quill-type pen, black robe or clothes. Chalice full of wine.

Begin the ritual by bathing naked in the stream, lake or river. After, rub the ambergris oil into the body, saying as you do '**Agios o Satan**'. Then change into the robe/clothes and proceed to where the candles etc have been lain out on



the ground. Light the candles. Then facing East, conduct a Satanic Blessing (see Appendix). After, chant the Sanctus Satanas.

Then prick your left forefinger with the knife/pin and inscribe one parchment with your chosen Occult name. Inscribe an inverted pentagram on the other. Hold both parchments up to the East, saying: 'With my blood I dedicate the Temple of my life.'

Then turn counter sunwise and three times saying:

***'I ..... (state your Occult name) am here to begin my sinister quest. Prince of Darkness, hear me! Hear me, you Dark Gods waiting beyond the Abyss.'***

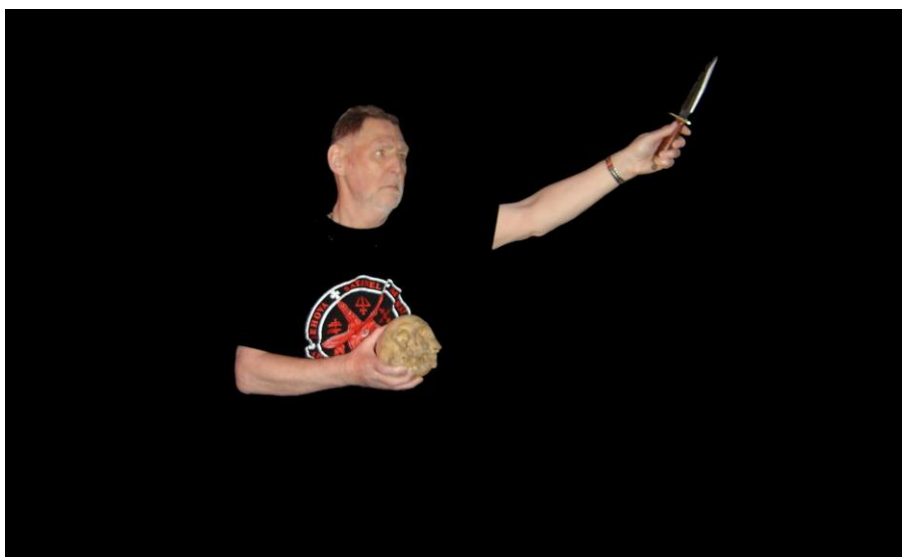
Burn the parchments in the candles. (If parchment, use the method given in I above.) As they burn, say:

***'Satan, may your power mingle with mine as my blood now mingles with fire!'***

Take up the chalice and say:

***'With this drink I seal my oath. I am yours and shall do works to the glory of your name.'***

Drain the chalice, extinguish the candles, collect all the items you have used and depart from the area. The Initiation is then complete.



## The Black Mass



The most infamous Satanic ritual is the rite known as the Black Mass. The development of the Black Mass is not, as some authors have understood it, a recent development, but one that has occurred over a period of 1200 years and its origin, far from lying in an established Satanic tradition, lies within the rituals and ceremonies of the early Christian Church.

The Mass of the Dead is considered by some to be the originator of the Black Mass and, although considerably different from the modern versions of the Black Mass, its sole function was to procure the death of a person. This variation of the early Christian Mass was performed by a Christian priest accompanied by a female server, with whom he had copulated prior to the ritual. The Mass took place in a disused church, water from a well in which an unbaptized child had drowned replaced wine and a black triangular host was duly consecrated.

The progression from the Mass of the Dead into the modern Black Mass took a new turn when it was linked to the medieval witches sabbath. Accordingly the inclusion of a horned figure who presided over the ceremony and who came to be associated with the Hebraic scape-goat came to be one of the central aspects of the Black Mass. The orgy was also then included, something that was most likely derived from the rites of the Bacchanalia or Dionysiac cults of ancient Rome and Greece, of which shall be spoken presently.

In his book *The Black Arts* (Pan Books Ltd. 1967.), Richard Cavendish outlines the proceedings of the witches Sabbath. Commencing with the witches paying homage to the Devil. The witches would light a fire whilst the Devil was seated upon a throne in the form of either a goat, representing Satan himself, or a dog,

which may have been connected with the dark Goddess - the dog being one of the sacred animals of Hekate - rather than with Satan himself. The witches would then approach and adore the Devil, though their approach would be in a manner foreign to normal men, such as walking crab-like or with their backs turned to him. After this 'came the offering of the candles to the Devil and the obscene kiss.' where the witch kisses the Devils behind. Following the obscene kiss, initiation, baptism or marriage would occur followed by the feast and the orgy which concluded the witches Sabbath.

The inclusion of a feast and an orgy at the end of the witches sabbath is very much reminiscent of the Bacchanalia that existed during the times of the Roman empire. The Bacchanalia was originally a secret sorority that eventually initiated men into its cult. Its members, who were said to indulge licentiously in their passions, were also alleged to have been responsible for a number of deaths, performed in secret caves, and defilements of its male members who refused to take the oath of the cult or to commit specific vices. When the cult was finally repressed by the authorities there was estimated to be some 7000 men and women who were members, many of whom were arrested and imprisoned whilst their meeting places were destroyed and the Bacchanalia were prohibited throughout Rome. The similarity between the Bacchanalia, the witches sabbath and the Black Mass are therefore fairly evident.

In modern times there are numerous versions of this ritual used by different Satanic groups. The Black Mass contained within the Church of Satan's 'The Satanic Rituals' (Avon Books. 1972) is based upon a combination of the rite used by the Societe de Luciferiens, a French Satanic society that operated in the 19th and early 20th centuries, and the fictional work of J.K. Huysmans entitled *La Bas*. Explained as a psychodrama that elevates the 'concepts of Satanism to a noble and rational degree,' the Black Mass is considered to free the individual from the constraints that have been acquired - both consciously and unconsciously - from past indoctrination and stigma. The actual ritual as laid out in the *Satanic Rituals* consists of a priest, who acts as the main celebrant, accompanied by two assistants, being referred to as the deacon and the subdeacon respectively, a nun adorned in habit and wimple and a naked female who serves as the altar and a congregation. The ritual begins with an invocation to the Prince of Darkness and his host of demons, followed by a renunciation of past allegiances and a dedication to Satan-Lucifer. The ritual progresses through the *Satanic Offertory*, Canon and consecration of the host. The Mass is completed with the recital of the fifth Enochian Key and the Repudiation and Denunciation, whereby the power and divinity of Christ is denied and the power of Satan is invoked to cause vengeance to Christ and his host of angels. After this has been said the rite is concluded with the wafer which, having been

consecrated by insertion into the vagina of the female altar, is then cast to the floor and trodden upon. The participants drink from the chalice and the ritual is then officially declared completed.

The Order of Nine Angles (and SPTO) offer a similar though different tradition concerning the Black Mass. Whilst in the Church of Satan's Black Mass, the naked female takes the place of the altar, the Black Mass of the Order of Nine Angles stipulates that it is a naked male who serves as the altar. Three further participants and a congregation complete the number of celebrants. As opposed to the accepted understanding of a Black Mass where the participants are all adorned in black robes, the three leading participants wear white (Priestess), scarlet (Mistress of the Earth) and Purple (Master of the Temple) and whilst the Church of Satan exclude the sexual element that seems to have been prevalent in many of the previous versions of the Black Mass, the Order of Nine Angles have included two specifically sexual elements, the first being the masturbation of the Priest by the Priestess, who then ejaculates over the host, which is duly trampled upon by the congregation and the inclusion of an orgy at the end of the ritual.

The usefulness of the Black Mass has a number of different features. Its first and most universal function within Satanic orders is that it is a powerful ritual of psychic release, a catharsis that enables its participants to free themselves from the conscious and unconscious influences of the prevailing authority of the Christian church. By inverting or altering the texts and ritualistic procedure of the Christian Mass, the participants of the Black Mass effectively tap into and alter their own, often unconscious, feelings and thoughts that pertain to the Christian world-view. From such a perspective the theory that Satanists who perform the Black Mass hold the Christian world-view as their own becomes a fallacy. For the Satanist is trying to free him or herself from the Christian world-view in virtue of his or her performance of the Black Mass. For example, in the Order of Nine Angles version of the Black Mass the Christian 'Our Father' is replaced by the 'Satanic Our Father' thus:

'Our Father which wert in heaven hallowed be thy name In heaven as it is on Earth. Give us this day our ecstasy And deliver us to evil as well as well as temptation For we are your kingdom for aeons and aeons.'

Whilst this seems to be the central function of the Black Mass, the Order of Nine Angles also state that if the ritual is performed correctly the energy so raised may be directed by the chief celebrants according to their wills. From this perspective the Black Mass can effectively live up to its seventh century predecessor The Mass of the Dead and cause the death of an opponent or adversary.

The importance of the Black Mass in modern Satanism therefore has a number of purposes and even though some groups - such as the Society of Dark Lily - regard its cathartic use as something of the past, such catharsis being performed intellectually - it still remains one of the most potent and blasphemous rites of Black Magick.

One form of modern blasphemy is the Mass of Heresy of the Order of Nine Angles. The theory behind this Mass is based upon the assumption that Christianity has produced an effect not only on the magickal or psychic level of human life but also on the sociological level. This social aspect of Christianity is considered to be manifest mainly in the political forms of Communism and liberalism. The concept of equality of races and sexes, the goal of eternal peace and the upholding of Jewish state from which Christianity is assured a firm foundation in its Holy birthplace, all amount to a Holy Crusade according to Satanists. The need for a new form of the Black Mass, one that frees the psyche of the protagonists from the unconscious influences of liberalism and equality is one that has been answered in the form of the Mass of Heresy. Whilst this Mass negates equality it upholds and positively identifies with the positive aspects of National Socialism. Thus the individual pronounces that he/she believes in the inequality of races and the divine status of Adolf Hitler, who is perceived as being god-like, a saviour of the Aryan race. The Holocaust is denied and the Swastika and Mein Kampf are focal points for the ritual, Mein Kampf replacing the Black Book of Satan which is used in the Black Mass and other traditional forms of Satanic Ritual.

To many individuals such a ritual appears to be pointless and unnecessary. The holocaust is proven and therefore such a ritual seeks to deny the truth. Yet such reasoning only strengthens the Satanists' case. Nazi Germany has become a scapegoat for the projection of the Jungian Shadow according to some Satanists'. In the case of the defence even Simon Wiesenthal has openly defended the view that not all camp guards were brutal and cruel sadists, rather only 10%, a fraction of what many would have one believe. The key then to the use of rites such as the Mass of Heresy is to free the psyche from prejudice, in relation to this a member of the Order of Nine Angles says 'individuals who participate in genuine Satanic Masses sometimes experience a kind of 'satori' - or sudden enlightenment - and are thus led to an increase in their consciousness as well as an enhanced vitality because they have broken free of constraining opposites.' Yet probably the best example to show the blasphemous nature of the Mass of Heresy is that in some countries individuals who perform it may be liable to prosecution and imprisonment.

# The Black Mass

## Introduction:

The Black Mass is a ceremonial ritual with a threefold purpose. First, it is a positive inversion of the mass of the Nazarene church, and in this sense is a rite Black Magick (see the 'Guide to Black Magick'). Second it is a means of personal liberation from the chains of Nazarene dogma and thus a blasphemy: a ritual to liberate unconscious feelings. Third, it is a magickal rite in itself, that is, correct performance generates magickal energy which the celebrant can direct.

The Black Mass has been greatly misunderstood. It is not simply an inversion of Nazarene symbolism and words - when a Nazarene mass is celebrated (as occurs every day, many times, throughout the world) certain energies or vibrations compatible with the Nazarene ethos may or may not be generated, depending on the circumstances and the individuals attending. That is, under certain circumstances, the Nazarene mass can be a ritual of 'white magic': the energies that are sometimes produced being produced because a number of individuals of like mind are gathered together in ritualised setting; there is nothing in the production of energies which is attributable to external agencies (e.g. 'god').

What a genuine Black Mass does is 'tune into' those energies and then alter them in a sinister way. This occurs during the 'consecration' part of the Black Mass. The Black Mass also generates its own forms of (sinister) energy.

To see the Black Mass as simply a mockery is to misunderstand its magick. Also, the Black Mass does not require those who conduct it or participate in it to believe or accept Nazarene theology: it simply means that the participants accept that others, who attend Nazarene masses, do believe in at least to some degree in Nazarene theology - the Black Mass uses the energy produced by those beliefs against those who believe in them, by distorting that energy, and sometimes redirecting it. This is genuine Black Magick.

## Participants:

Altar Priest - lies naked upon altar

Priestess - in white robes

Mistress of Earth - in scarlet robes

Master - in purple robes

Congregation - in black robes

### Setting:

Usually an indoor Temple. If outdoors, clearings in forests or woods are suitable. Caves are ideal. The reason for such Outdoor settings are to provide an impression of 'enclosure'.

### Versions:

The Black Mass exists in several versions. The one given below is the version most often used today. The other main version uses almost the same text, but is undertaken by a Priest using a naked Priestess on the altar.

### Preparation of the Temple:

Hazel incense to be burnt (if obtainable, the hazel is mingled with civit). Several chalices full of strong wine. Black candles. Several patens (of silver if possible) containing the consecrated cakes - these are baked the night before by the Priestess and blessed (i.e. dedicated to the Prince of Darkness - see chapter of Chants) by the Mistress of Earth. The cakes consist of honey, spring water, sea salt, wheat flour, eggs and animal fat. One paten is set aside for the ritual hosts. These should be obtained from a Nazarene place of worship - but if this is not possible, they are made by the Priestess if imitation of them (unleavened white hosts).

## **The Mass**

The Priestess signifies the beginning of the Mass by clapping her hands together twice. The Mistress of Earth turns to the congregation, makes the sign of the inverted pentagram with her left hand, saying:

***I will go down to the altars in Hell.***

The Priestess responds by saying:

***To Satan, the giver of life.***

All:

***Our Father which wert in heaven***

***Hallowed be thy name***

***In heaven as it is on Earth.***

***Give us this day our ecstasy***

*And deliver us to evil as well as temptation*

*For we are your kingdom for aeons and aeons.*

Master:

*May Satan the all-powerful Prince of Darkness*

*And Lord of Earth*

*Grant us our desires.*

All:

*Prince of Darkness, hear us!*

*I believe in one Prince, Satan, who reigns over this Earth,*

*And in one Law which triumphs over all. I believe in one Temple*

*Our Temple to Satan, and in one Word which triumphs over all:*

*The Word of ecstasy. And I believe in the Law of the Aeon,*

*Which is sacrifice, and in the letting of blood*

*For which I shed no tears since I give praise to my Prince*

*The fire-giver and look forward to his reign*

*And the pleasures that are to come!*

The Mistress kisses the Master, then turns to the congregation, saying: May Satan be with you.

Master:

*Veni, omnipotens aeternae diabolus!*

Mistress:



***By the word of the Prince of Darkness, I give praise to you***

(She kisses the lips of the altar-Priest)

***My Prince, bringer of enlightenment. I greet you***

***Who cause us to struggle and seek the forbidden thoughts.***

(The Master repeats the 'Veni' chant)

Mistress:

***Blessed are the strong for they shall inherit the Earth.***

(She kisses the chest of the altar-Priest)

***Blessed are the proud for they shall breed gods!***

(She kisses the penis of the altar-Priest)

***Let the humble and the meek die in their misery!***

(She kisses the Master who passes the kiss on to the Priestess who kisses each member of the congregation. After this, she hands the paten containing the 'hosts' to the Mistress. The Mistress holds the paten over the altar-Priest, saying:)

***Praised are you, my Prince and lover, by the strong:  
Through our evil we have this dirt; by our boldness and  
Strength, it will become for us a joy in this life.***

All:

***Hail Satan, Prince of life !***

(The Mistress places the paten on the body of the altar-Priest, saying quietly:)

***Suscipe, Satanas, munus quad tibi offerimus memoriam  
Recolentes vindex.***

(The Priestess, quietly saying 'Sanctissimi Corporis Satanas', begins to masturbate the altar-Priest. As she does, the congregation begin to clap their hands and shout in encouragement while the Master and the Mistress chant the 'Veni' chant. The Priestess allows the semen to fall upon the 'hosts', then hands

the paten to the Mistress who holds it up before the congregation saying to them:)

***May the gifts of Satan be forever with you.***

All:

***As they are with you!***

(The Mistress returns the paten to the body of the altar-Priest, takes up one of the chalices, saying:)

***Praised are you, my Prince, by the defiant: through our Arrogance and pride***

***We have this drink: let it become for us an elixir of life.***

(She sprinkles some of the wine over the altar-Priest and towards the congregation, then returns the chalice to the altar, saying to the congregation:)

***With pride in my heart I give praise to those who drove***

***The nails***

***And he who thrust the spear into the body of Yeshua,***

***The impostor.***

***May his followers rot in their rejection and filth!***

(The Master addresses the congregation saying:)

***Do you renounce Yeshua, the great deceiver, and all his works?***

All:

***We do renounce the Nazarene Yeshua, the great deceiver***

***And all his works.***

Master:

***Do you affirm Satan?***

All:

***We do affirm Satan!***

(The Master begins to vibrate 'Agios o Satan' while the Mistress picks up the paten with the 'hosts' and turns to the congregation, saying:)

***I who am the joys and pleasures of life which strong men***

***Have forever sought, am come to show you my body and my blood.***

(She gives the paten to the Priestess, then removes the robe of the Priestess, saying:)

***Remember, all you gathered here, nothing is beautiful except Man:***

***But most beautiful of all is Woman.***

(The Priestess gives the paten back to the Mistress, then takes the chalices and consecrated cakes to the congregation who eat and drink. When all have finished, the Mistress holds up the paten, saying:)

***Behold, the dirt of the earth which the humble will eat!***

(The congregation laughs while the Mistress flings the 'hosts' at them which they trample underfoot while the Master continues with the 'Agios o Satan' vibration. The Mistress claps her hands three times to signal to the congregation. She then says:

***Dance, I command you!***

(The congregation then begin a dance, counter sunwise, chanting 'Satan! Satan!' while they dance. The Priestess catches them one by one, kisses the person caught and then removes their robe after which they return to the dance. The Mistress stands in the centre of the dancers, and uplifting her arms, says:)

***Let the church of the impostor Yeshua crumble into dust***

***Let all the scum who worship the rotting fish suffer and die in their misery and rejection!***

***We trample on them and spit of their sin!***

***Let there be ecstasy and darkness; let there be chaos and laughter,***

***Let there be sacrifice and strife: but above all let us enjoy***

***The gifts of life!***

(She signals to the Priestess who stops the dancer of her choice. The congregation then pair off, and the orgy of lust begins. The Mistress helps the altar-Priest down from the altar, and he joins in the festivities if he wishes.)

***Should the Master and Mistress wish, the energies of the ritual are then directed by them towards a specific intention.***

#### **NOTES:**

During the 'consecration' of the 'hosts', the Master may opt to say the following quietly (leaving the Veni chant to the Mistress):

***Muem suproc mine tse cob***

He then takes up the chalice, saying:

***Murotaccep menoissimer ni rutednuffe sitlum orp iuq iedif  
muiretsym itnematset inreteia ivon iem siniugnas xilac mine  
tse cih.***

It is this chalice which the Mistress then takes to sprinkle the altar-Priest. The above words are usually printed on a small card which is placed on the altar before the Mass begins: the Master using the card when the above is spoken.

As with all ceremonial rituals, it is helpful if all participants know from memory the content and spoken text. It is important that this is done and that the ritual, when undertaken, follows the text on every occasion. The ritual then is more effective as a ritual, enabling the participants to be both more relaxed and more able to enter into the spirit of the rite.

# **THE BLACK MASS - GAY VERSION**

## **Guidelines for Gay Initiates**

### **i) Temple Organisation:**

The Temple is organised according to the principles laid down in the 'Black Book of Satan I' except that: a) for women, the External Adept who organises the Temple is known by the title 'Erie' b) the Initiation of new members, and the rituals (such as the Black Mass) which are used by the Temple are changed from the texts given in the Black Book I and other writings in accordance with the principles given below.

### **ii) Rituals:**

In general, the form of the ritual used and much of the spoken text is unaltered.

The titles/roles of the participants are changed thus:

- a) for men - the role of 'Priestess' is assigned to the Acolyte; the role of 'Mistress of Earth' is assigned to the Deacon.
- b) for women - the role of 'Master' is assigned to the High Priestess; that of 'Priest' to the Magistra.

Thus, for example, the participants in the Black Mass are:

- a) for men - the Priest; the Acolyte; the Altar-Priest.
- b) for women - Magistra; Priestess; Altar-Priestess.

In rituals with an overt sexual content, heterosexual intercourse is replaced by excitation to orgasm (usually orally) for women, and penetration for men (unless in the case of men, the Choregos favours oral stimulation). The Choregos/Eria can decide on suitable variations according to taste and preference.

### **iii) Images**

Sapphic Temples are generally sub-dedicated (ie. although primarily dedicated to Satan, they are also dedicated to another Dark Deity) to Hecate, and accordingly an image of Hecate (painting, sculpture etc.) is present in the Temple. Also reproductions of Atus VI and III of the Sinister Tarot may be present, the latter representing Baphomet. Male Temples are usually sub-dedicated to Sapanur: the 'demon' of all-male spirituality, and an image is present in the Temple. Traditionally, Sapanur is depicted as a strong man of sinister features who wears thongs on his arms. He brandishes a cuboid from which intense light is emerging, and his member is well formed and erect.

Reproductions of Atus X, XII and XV may also be present. (Note: in the Septenary System, Hecate is associated with the sphere of the Moon, and Sapanur with the 11th path.)

## **The Mass**

### **Setting:**

Usually an indoor Temple. Black altar cloth and black candles. Behind the altar is an inverted pentagram and on the altar, a cuboid. If outdoors - candles in lanterns.

### **Participants:**

Altar Priest - naked on altar

Priest - black robes

Deacon - purple robes

Acolyte - white robes

Guardian - appropriate colours, with face mask

### **Preparations:**

Hazel incense to be burnt. Silver paten containing hosts, specially obtained - or made before the ritual by the Acolyte (unlevelled and in imitation of Nazarene type). Other preparations as in the Black Book I.

### **The rite:**

The Deacon begins the Mass by clapping his hands twice. He turns to the congregation and makes the sign of the inverted pentagram with his left hand, saying: I will go down to the altars in Hell.

**The Acolyte** responds:

**To Satan, giver of life.**

(The congregation and all present then recite the Satanic Our Father and the Creed [see texts of Black Mass in Black Book I].)

After, **the Deacon** says:

**May Satan be with you.**

All:

**As He is with you.**

Deacon:

**Veni omnipotent æterne diabolus!**

Priest:

**By the word of the Prince of Darkness**

**I give praise to thee.**

(He kisses the lips of the altar-Priest)

Priest:

**My Prince, bringer of lust and fire.**

**I greet you who cause us to struggle**

**And seek the forbidden pleasure.**

Deacon:

**Blessed are the strong**

**For they shall bring delight.**

(He kisses the chest of the altar-Priest)

**Blessed are the proud**

**For they produce ecstasy.**

(He kisses the penis of the altar-Priest)

**Let the Nazarenes die in their rejection**

**And misery!**

(He turns to the congregation)

**We who defy know how to lust!**

(He kisses the Acolyte who passes the kiss onto the members of the congregation. The Acolyte then hands the Deacon the paten containing the hosts. The Deacon holds them up, saying:)

**Praised are you my Prince**

**By the proud: through our evil**

**We have this dirt; by our boldness**

**It will become for us a joy!**

All

**Hail Satan, Prince of Darkness!**

(The Deacon places the paten on the body of the altar-Priest, saying quietly:)

**Suscipe Satanas munus quod tibi offerimus memoriam  
recolentes Atazoth.**

(The Acolyte quietly says 'Sanctissimi Corporis Satanas' and begins to masturbate the altar-Priest - via hand or mouth according to his desire. As he does this, the congregation begin to clap their encouragement while the Deacon chants loudly:)

**Veni omnipotens æterne diabolus!**

(The Acolyte allows the semen of the altar-Priest to fall upon the hosts - or he, himself deposits the semen if orgasm was achieved via mouth. The Deacon then takes up the now consecrated paten saying:)

**May the gifts of Satan be forever with you!**

All:

**As they are with you!**



(The Deacon then takes up one of the chalices, saying:)

**Praised are you Prince of Darkness**

**By the defiant:**

**Through our lusts for delights**

**We have this drink.**

**Let it become for us an elixir of joy.**

(He sprinkles some of the wine over the altar-Priest, replaces the chalice and says:)

**With pride in my heart I give praise**

**To those who drove the nails**

**And he who thrust the spear**

**Into the body of Yeshua, the impostor.**

**May his followers rot in filth!**

(The Guardian stands before the congregation saying:)

**Do you renounce the Nazarene Yeshua**

**The great deceiver**

**And all his works?**

All:

**We do renounce Yeshua the deceiver**

**And all his works.**

Guardian:

**Do you affirm Satan?**

All:

**We do affirm Satan.**

Guardian:

**Hail and praise to Satan, the lord of life**

**And provider of pleasure.**

(The Deacon vibrates the Agios o Satanas while the Priest picks up the paten with the hosts and says to the congregation:)

**I who am the joys and pleasures**

**Which you my Brethren seek**

**Am here to show you my body.**

(He holds the paten out while the Guardian removes his robe. The Deacon points to him as the Acolyte fondles the Priest and says:)

**Most beautiful of all**

**Is the power of our lusts.**

(The Deacon takes the paten from the Priest, saying:)

**Behold the dirt of the Earth**

**Which the humble eat!**

(He then throws the hosts to the ground while the congregation laughs and trample the hosts. The congregation abandon themselves to their lusts. The Deacon chants Agios o Satanas three times and then joins them in the celebration. Feasting and drinking begin as the pleasures of the flesh are enjoyed.)

## **Ritualized Sexual Magick**

'If Sex Magick is the most popular subject within Occultism this merely proves that it is also the most misunderstood.' This introduction to the subject of ritualised Sexual Magick by the Society of Dark Lily, indicates how some Satanists view sex. This view is also true of the Order of Nine Angles, who place Sexual Magic in a rational position amongst other forms of Ritual Magick.

From these examples alone the true use of sex cannot simply be reduced to the uncontrolled indulgence of the Satanist. To the Satanist sex is a powerful force, a force that is to be respected not misused, after all it is through sex that a being is born and this by itself indicates the vast amount of power that sex beholds to the Satanist. Sexuality in Satanism then is not simply reducible to sado-masochism, rape, child-abuse or sexual torture, such observations reflect a psychological problem within the opposers of Satanism rather than the Satanists themselves. For the Satanists say that it is the Christian religion that has disrespected the most important act of the animal kingdom by reducing it to a sinful act.

In Satanism a number of different approaches to sex are taken and whilst groups such as the Order of Nine Angles include numerous sexual elements in their rituals, including orgies, other groups such as the Society of Dark Lily view sex as an important aspect of self-knowledge. From this perspective the Satanist should understand and accept his or her sexuality, an understanding which requires 'a complete comprehension of one's attitude and behaviour in relation to [one's] sexuality...' By experimenting with one's own sexuality one should eventually find the mode of sexual expression that he or she is best suited to and it is only by such sexual experimentation that this can be found.

An anonymous article in the Society's journal 'Dark Lily' entitled 'Sex and the Occult' (Dark Lily 10) refers to the practical use of sex in the context of accessing the participants' subconscious mind. The author of this article goes on to say that by performing a sexual ritual the participants are able to access their own subconscious mind far quicker than is possible in other circumstances such as prolonged meditation. Such methods of sexual magic, when performed under a ritualistic setting provide the participants with a focus for the conscious mind, which then enables the more advanced of the two participants to raise the level of contact to the psychological rather than the purely physical. Under such methods 'the work of many weeks can be compressed into days or hours.'

The transference from the physical to the psychological is a method whereby the energy raised may be directed within the psyche and used to balance and cleanse

the individual psychologically, where the destruction of specific aspects of the individual's psyche are necessary for further development to be made. The use of sex is considered then, not to be - as the Order of Nine Angles perceive it - drawing forth energy, but rather in the speed that the changes in consciousness are made and in the creation of balance and the restoration of health.

Even though both the Society of Dark Lily and the Order of Nine Angles differ in their conceptual approach to ritualistic sexual magic the Order of Nine Angles Rite of Nine Angles provides a prime example of a method of ritualistic Sexual Magic. The sexual nature of the rite may be performed in two ways. Firstly, a Priest and Priestess perform the ritual naked upon an isolated hilltop. The rite itself involves the use of the Sound Magick technique known as vibration, which involves the Priest projecting, in syllables the following words of power: "Nythra Kthunae Atazoth." Thus the syllable "Ny" is sounded for a period of between ten and twenty seconds, then "thra" is sounded for the same period of time and so on. Such methods of Sound Magick enable the participants to activate hitherto unknown areas of their minds and cause changes in consciousness as though inducing a semi trance-like state. The Priest therefore vibrates these words in the direction of the Priestess who holds a quartz crystal tetrahedron in her palms. After this vibration has been completed, the Priestess lies on the ground, still holding the crystal whilst the Priest performs cunnilingus. When the Priestess is suitably aroused the Priest then begins copulation, during which the Priestess visualises a gateway situated in the stars above them opening and a black nebulous chaos flowing downwards to the earth.

The second form of the Rite of Nine Angles, known as the Chthonic form, is performed with the addition of a congregation who hold an orgy after the rite whilst the Priest and Priestess vibrate specific words of power and trained cantors chant a particularly difficult and elaborate Sinister Chant. The energy from the orgy is used to enhance the presencing of the Dark Gods who are then said to manifest. The changes of consciousness that may occur through such a rite can be equated on one level with the creation of the Antichrist, that is, the Satanist who absorbs the power brought forth through the ritual becomes akin to the Antichrist, an individual who embodies the power of the Dark Gods of the Sinister Tradition. Such an individual is considered to be, on a psychic level, a gateway to the abode of the Dark Gods.

The role of the orgy within Satanism has two main functions. Firstly it provides a release of any sexual repression, be it conscious or unconscious, that has been acquired during and prior to the individual's puberty. This period of sexual development has largely been corrupted, according to Satanists, by the rise of

Christian morality concerning sexuality. By virtue of this repression during the most important period of sexual development, Christianity has distorted numerous psyches with an un-insightful advocacy of celibacy that does not lead one to self-knowledge but to psychical disorder. This repression is therefore inevitably sublimated in numerous ways. Accordingly some individuals may sublimate the sexual energy in such a manner that they orientate towards sexual criminality.

The role of the Satanic orgy is therefore to indulge and delight in sexual congress in whatever manner the individual desires. The orgy takes place, according to the tradition of the Order of Nine Angles, after an external magical ritual, the Black Mass being one of the more common. The second function of sex within the orgiastic sphere is that concerning the direction of the energies raised through unrestrained sexual indulgence. With the inclusion of an orgiastic element within Traditional Satanic rites, the energy that the ritual would have produced is naturally expanded to include the sexual energy which is then directed towards a specific intent according to the preset aims of the Master and Mistress of the Temple. An alternative method is for the energy to be stored in a crystal for use at a later date.

Although the above are the balanced expressions of ritualistic sexual magick, there are cases where some Satanists utilise aspects of sexuality that are considered abhorrent, evil and that are unlawful. Yet, although there are cases whereby women initiates may become the so-called victim, there is no evidence whatsoever that paedophilia is occurring within Satanism and even though there have been numerous allegations from the media connecting Satanism to child-abuse, the only cases of ritual child abuse that have been successfully prosecuted in court are those that find the paedophile to be a Christian minister or Priest.

## **Sexual Magick along ONA**

### **SEXUAL MAGICK**

Hermetic sexual magick – that is, the technique of using the sexual act for magical purposes – is quite simple, depending only on the acquisition of a suitable partner and the sexual orientation of the person wishing to use the technique. Techniques for both heterosexual and gay individuals will be given.

The most suitable partners are those with whom the operator feels an empathy and ideally partners for sexual magick should be interested in magick, be aware of the nature of the working and desire its success. It is worth going to some trouble to find a suitable partner and develop with them a genuine partnership.

Workings undertaken with someone who is unaware that the sexual act is being for magickal purposes are possible and effective (*although not as much as those undertaken by a genuine partnership*) and the techniques described below should be adjusted accordingly.

The essence of sexual working is to use the sexual energy generated by both individuals in a directed way and despite many attempts to mystify the procedure by others this is quite easily done. For best results, workings should be undertaken according to the planet governing the desire – for example, a working involving wealth would be associated with Jupiter. Constructive workings are undertaken when the particular planet is rising at the place where the working is being undertaken. Destructive workings when the planet is setting. This naturally limits the workings to certain periods – thus increasing what may be termed the numinosity of the working.

It is helpful if the working is ritualized to a certain extent – for example, by using incense and candles appropriate to the planet (*see Appendix I*) and if possible conducting the working in an area where either a magickal aura exists naturally (*such as a sacred glade or an isolated hill-top*) or where one has been created by either previous workings or by the creation of a Temple area with certain specific magickal artifacts such as an altar, altar covering and so on.

As with most of the hermetic techniques described in this book, an appropriate visualization and/or phrase should be chosen which describes the desire of the working.

### **I – Heterosexual Working:**

The male arouses the female by firstly caressing her spine and shoulders with the tips of his fingers, then arouses her fire with his tongue (*locis muliebribus*) before the union itself begins. At the height of the union, the female visualizes the desire in the manner chosen. If a phrase has been chosen to describe the desire the female may chant this rhythmically as the union proceeds to its climax, or this may be silently voiced by her in the same way.

It is the female who is the gate through which the power flows and as such hers is the prominent role. It is often helpful for her in the beginning stages to visualize energy flowing down to her and through her from the sky and stars above.

Should the male be undertaking the working without the female participating fully and with knowledge in the ritual, then his is the visualization and the (*silent*) chant. This form of the working is by its nature less powerful than the foregoing.

The female may of course undertake the working without the knowledge of the male and this in no way alters the power of the working, except insofar as she might wish to increase its power by using sexual enchantment to ensnare a man and use him in the working. The enchantment is then a powerful prelude to the working itself.

The working is concluded in the usual formalized way by relaxation and a simple phrase such as 'It is completed.'

## **II – Sapphic/Uranian Working:**

Because of the doubling of the female, Sapphic working (*sometimes called Sapphisty*) is powerful magick. Both participants may combine in the visualization and/or rhythmic breathing of the chosen phrase – the fire is aroused mutually by caress and tongue (*locis muliebribus*) one ecstasy following the other (*mutual ecstasy – though are unless cultivated by technique – is very powerful magickally*). If desired, the procedure can be repeated for as many times as the participants desire. The working is concluded in the usual manner.

Uranian working may be undertaken as (I) above with the obvious emendations or one participant may elect to raise the fire of the other via his lips. The visualization an/or chanting of the chosen phrase should follow the pattern in section (I). The working is concluded in the usual manner.

## **The Abyss (or, the underground world of the mind)**

Central to Satanic magick is the concept of the Abyss. The word Abyss comes from the Greek word abussos meaning bottomless [a-, not + bussos, bottom]. In reference to Satanic magick however it is considered to have a number of different meanings which are used by different groups.

Firstly the Abyss is more commonly understood as being a reference to the Satanic underworld wherein Satan and his demonic army reside. This interpretation largely stems from Christian sources, most especially Revelations in the New Testament: 'And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key to the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the furnace; and the sun and the air were darkened by reason of the smoke of the pit.'

According to Andrew Collins, writing in *The Black Alchemist* (ABC Books. 1988), the Friends of Hekate and associated individuals have used this form of symbolism in their magical activities where they have utilised the apocryphal

imagery of the Christian bible in an attempt to construct a magical version of the Antichrist.

A second interpretation of the Abyss comes from the Order of Nine Angles who suggest the Abyss to be located where the world of causality meets with the world of a-causality. Whilst the former is understood primarily as rational and physical, the latter is understood to be irrational, non-physical and magickal. This understanding of the Abyss as a gateway between two different worlds has long past associations with the concept of the Temple as a gateway to the world of the gods. This in itself is interesting bearing in mind that many pre-Christian Temples, upon which Christians built their churches are believed to be situated on ley lines, which carry two currents of energy around the planet. It is this belief that is reflected in the theory that the Abyss is a location point where the magical worlds and the mundane worlds collide. Yet this gateway is also believed to exist within the human psyche at the point where the conscious and the unconscious meet and it is from this point that the Satanic magician draws forth his magical power through the medium of Satanic ritual.

Magickal use of the abyss from this perspective varies according to the tradition of the Order of Nine Angles. One may utilise the tarot cards as pathworking images to explore the hidden side of the human psyche, the side that normally remains untouched in the abyss. Alternatively the individual may undertake a specific ritual that draws forth the powers or energies contained within the abyss as they are, that is without any form of imagery or symbolism. This ritual involves a long and arduous walk - 80 miles over two days for males, 56 miles for females - followed by a ceremonial ritual where the individual invokes the chaotic energies of the Abyss by visualising a crystal filling with darkness whilst continually chanting the word "chaos." Entrance into the abyss, if successful, will result in changes of consciousness that will culminate in the individual himself becoming such a gate between the two worlds. Speaking less esoterically this means that the individual will, by virtue of the changes in consciousness that include the crystallisation of the astral body, be able to manifest magical energies without recourse to the procedure of magical ritual. Symbolism is therefore no longer necessary although it may still be used by the new Master or Mistress.

The third interpretation of the abyss comes from the Society of Dark Lily who teach that it is symbolic of the journey from Initiate to Adept hood. As such, the Satanist passes through the Abyss over a long period of time in order to attain Wisdom: the 'Abyss is that awful thing you go through or go across to get to where you think you want to be, that is, Adept hood.' The method whereby the Satanist passes through the abyss may vary from individual to individual. The



Master who leads the Society of Dark Lily suggests however that there is only one method to cross the Abyss and that is that the individual must 'subdue [his or her] subconscious mind.') By subjugating one's subconscious mind the individual gains complete control over his or her actions and reactions, thoughts and feelings. Here then every part of the individual's mind - both conscious and unconscious (or subconscious) is understood and controlled.

One more notable interpretation of the energies representative of the Abyss is the doctrine of the Qliphoth. This concept links the Christian apocryphal tradition of the abyss, or bottomless pit with the Cabalistic concept of energy that was left over from the creation of the universe known as the Qliphoth. The Qliphoth, or 'Kelipth' are described as being 'husks' or 'shells' by Asim MaTheP Lamm. 'They are the waste or litter or filth which the organism of the universe gives off.' From this perspective the Qliphoth can be utilised by the Black Magician to work dark magic, using a powerful form of universal energy. As such, Kenneth Grant, the head of the English Lodge of the Ordo Templis Orientis, more commonly known by it's initial's O.T.O., has written a trilogy of books on the subject of using such dark energies. This has been formulated into the 'Typhonian Current,' a system of magic that works with the dark side of the Cabalistic Tree of Life. Although some groups such as the Order of Nine Angles oppose a Cabalistic interpretation of Satanic magic, the O.T.O. uses what is described as 'the esoteric doctrines of the 'black' magick of the left hand path.' Opposition to Left Hand Path Cabalism is largely due to an aeonic approach to magic in general which views the Judeo-Christian esoteric and mystical traditions as being a distortion upon the pagan ethos which lacked any absolute duality. This is indicated by the dual nature of the pagan gods, possessing both light and dark sides, rather than being either solely good or evil.

Working with the energies of the abyss there are obviously innumerable dangers that threaten both the sanity and the life of the Satanist that seeks to pass through or across the Abyss. Reasons for this danger lie in the requirement of specific preparation of both body and mind. According to the Order of Nine Angles the two main problems that may occur are most likely to be 'madness or extreme personal dis-orientation resulting in a 'possessed' personal life and/or loss of vitality... [or] personal delusion about one's own abilities and understanding, both personal and magickal.'

Yet for whatever method that is used to cross or pass through the Abyss there can primarily be one of three results. Firstly the individual may renounce the Satanic quest, secondly the energies encountered may cause dramatic changes detrimental to the individual's psyche and thirdly the individual may pass through successfully achieving Adepthood and wisdom.

The first result, that of renunciation, occurs when the individual has gained more knowledge than he or she can cope with. Explanations of such a development can only be inadequate due to the nature of the changes in consciousness that such knowledge brings. Reality, for the individual has changed, everyone else remains the same, but the Satanist now sees things in a completely different way. An analogous example of this experience would be as follows. Imagine you are standing in the hallway of a house. The hall light is already turned on, but, since it is night-time you need to turn on the light whenever you enter a different room. When you enter the dining room you turn on the light and see on the table the severed head of a policeman. This scares you and your immediate reaction is to leave... The analogy is simple, the light is the acquisition of knowledge. But once you have learnt something - seen the policeman's severed head on the table - you cannot unlearn it. Therefore you have to live with that knowledge. The acquisition of occult knowledge concerning oneself and the world is not simply learning how to do spells, invoke demons or make a pact with the devil, rather it implies the acquisition of something that will drastically change the way the Satanist sees the world. It is akin to the eastern concept that life as man knows it is an illusion and that magical traditions can take man from the falsehood of normal uninitiated life, to the truth and meaning of existence. Renunciation, once one has begun to explore both oneself and the world at large, is therefore not uncommon.

The second result of entering the Abyss is far harsher than renunciation of the quest. For this is the path that leads to dementia, delusion and/or death. Primarily this is experienced when the Satanist seeks to encounter demonic, chaotic, negative or darker energies before he or she is ready. Preparation for such invocation is a lengthy process. Cathartic rites such as the Black Mass may be of use here, where the individual re-programmes his or her mind and emotions in order to free him or herself from the unconscious influence of repression, morality and guilt. If there is doubt or uncertainty within the Satanist's mind the energies may manifest in a manner that is detrimental to the Satanist. Many people consider the examples of individuals using black magic, Ouija boards and so forth as always causing harm to the individuals themselves, but this is a misunderstanding, since the individual using such methods must undergo a process of catharsis in order to remain in conscious control of the forces summoned. It is for this reason that some Satanic groups promote indulgence and then control of the animal nature in man.

Although outwardly the traditions of the Order of Nine Angles and the Society of Dark Lily both approach and describe the concept of the Abyss differently, there are similarities when one considers what occurs when there is a successful

passing of the Abyss. Thus the concept of 'all is one' is found in both systems. Yet both groups advocate a maintenance of individuality in relation to a unification with the natural order of the cosmos. Thus there is no loss of self-hood in Satanic tradition, no absorption by the godhead as represented by the Right Hand Path traditions.

Together with a unification with the natural order, is the acquisition of wisdom that is found not only in Satanic and Left Hand Path traditions but also in those of the Right Hand Path. Here wisdom refers to an understanding of the cosmos in essence, as it is. From a Jungian perspective it implies a withdrawal of not only one's own projections but also of all the projections from all other people onto the universe. Everything is therefore understood according to its inner nature rather than its exterior form. This is referred to as 'acausal perception' by the Order of Nine Angles, that is, perception that occurs other than causally and it is this form of perception, partly as a product of a successful crossing of the Abyss, that is said to determine the adept from the initiate.

Lastly the Order of Nine Angles believe that personal Wyrd or Destiny is finally achieved when the individual successfully passes through the Abyss. The Satanist has then passed the personal and become part of the larger natural forces a 'Becoming-One with them' whilst maintaining his or her individuality. Finally, as the Adept guiding the Society of Dark Lily says 'there is no question of choosing to take the Right Hand Path or the Left Hand Path. There is only one route. You either cross or you do not cross. But what you do when you get to the other side is entirely up to you. You then have access to everything.'

## **The Dark Gods in short**

Followers of the Left Hand Path are usually referred to as Satanists. We have no objection to that term, though it can be and has been misinterpreted. Its main use is that it makes clear to newcomers that this is something entirely different from the cosy little way that they have been accustomed to. It does not imply allegiance to a deity called Satan, because one of the first things that the LHP neophyte must learn is that the only gods are in his/her own mind.

“The only gods are between your ears”. That is the truth, but it is extremely difficult for most people, Occultists or non-Occultists, to accept. And, even when logically accepted, there remains the emotional feeling that, somewhere out there, something or someone is concerned about what happens to us.

A novice's first objection to the statement with which the last paragraph commenced is usually that he has conducted a ritual or made an invocation to a

god, say Lucifer, and that Lucifer has responded or his presence has been felt. Certainly there was a response, but that response was in the suppliant's own head. It was nevertheless real. The response came from a part of the brain normally undisturbed. Your own subconscious contains the universe. Accepting that and learning how to utilise it are major steps on the way to achievement.

The mechanical functions of the brain are awesomely complex, but it encompasses far more than the sciences of neurology and psychiatry have yet realised. However, modern science has presented us with a relatively simple means of explaining the concept. Think of your mind as a terminal, connected to the main-frame computer which is the universe. So everything that ever has been and ever will be is inside your own head and is available to you when you know which keys to press.

There are no supernatural beings somewhere out there who are concerned with your welfare and can be invoked to help you. The gods exist, but they exist inside your own subconscious mind. They are and always have been a part of you, and successfully invoking them activates a hitherto unknown part of your subconscious which has the power to do what is required. But the subconscious is not benevolent. It will not give you this power just for the asking. Think of it as lazy; it does not want to be stirred into this effort and will do all it can to prevent such activity.

## **Jungian Thesis around Consciousness<sup>1</sup>**

### **Consciousness**

Consciousness is our knowing that we know; that phase of knowing by which we take cognizance of our existence and of our relation to what we call environment. Environment is made by ideas held in mind and objectified. The ideas that are held in mind are the basis of all consciousness. The nature of the ideas upon which consciousness is formed gives character to it. Consciousness, the direct awareness: the incessant flow of sensation, images, thoughts, feelings, desires, and impulses, which one can observe, analyse, and judge.

The subconscious mind, or subjective consciousness, is the sum of all man's past thinking. It may be called memory. The subconscious sometimes acts separately from the conscious mind, for instance, in dreams and in its work of carrying in bodily functions, such as breathing and digestion. The subconscious mind has no power to do original thinking. It acts upon what is given it through the conscious or the subconscious mind. All our involuntary or automatic

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<sup>1</sup> From our own previous published studies.

activities are of the subconscious mind, they are the result of our having trained ourselves by the conscious mind to form certain habits and do certain things without having to centre our thought upon them consciously.

Personal consciousness is formed from limited, selfish ideas and self-esteem

Sense consciousness is a mental state formed from believing in and acting through the senses. It is, allegorically, the serpent consciousness, deluded with sensation. Since an individual becomes attached to whatever he thinks about, the result of his forming sense consciousness is that he withdraws his consciousness from the Dark Gods (Energies), and loses conscious connection with his Source, the Cosmic Tree of Wyrð.

Material consciousness (or, the field of consciousness) is much the same as personal and sense consciousness. It is a state of mind based on belief in the reality of materiality, or in things as they appear. It is the area in which we are directly aware, the sphere in which the personality, with its constant flow of thoughts, perceptions, feelings, desires, sensations and other activities functions consciously. It could also be called the field of experience, because we have learnt through our vehicles, to recognize the phenomena surrounding us – odour, sounds, sights and much more. However, it is the field we move through, the field we more or less deliberately move out to and return from, and is not to be confused with the “I”.

The conscious self or the “I”, the point within the embodied of pure self-awareness, different from the changing content of our consciousness (the sensations, thoughts, feelings, and more). It is the true centre of awareness, and in varying degrees the observer, the analyst and controller of the field.

The superconsciousness, or superconscious mind, is the Higher Self, a state of consciousness that is based on true ideas, upon an understanding and realisation of the Oneness of Truth, our Sinister Truth.

The Higher Self, or the “Self” with a capital letter, submerged in the ceaseless flow of psychological contents, disappearing (walking away as it were) when we fall asleep, when we faint, when we are under the effect of an anaesthetic or narcotic, or in a state of hypnosis, and when one awakes the “Self” is appearing again.

The Collective Consciousness. According to Jung, consciousness, seemingly the “sine qua non” of humanity is just the tip of the iceberg. Beneath consciousness lies a much larger substratum of forgotten or repressed personal memories, feelings and behaviours, which Jung termed the personal unconscious. Moreover, beneath that lies the deep sea of collective unconscious, huge and

ancient, filled with all the images and behaviours (souls, entities) that have been repeated over and over (reincarnation) throughout the history of not only humanity, but also life itself (all creation). As Jung said: "... the deeper you go, the broader the base becomes."

The Collective Consciousness consists of images and behavioural patterns not acquired by an individual in his or her lifetime, yet accessible to all individuals in all times, "unconscious" because it cannot be reached through conscious awareness. Here is faith and intent, rituals, pathworkings, and meditation to be brought into practice, to open ourselves up to the universal but hidden treasure. The collective unconscious or consciousness (as I prefer to say) dwells in each of us. Much of our life is structured by the archetypal symbols that are the organised units of the collective unconscious (consciousness).

Here, it is where religion is absolutely wrong. They taught and still teach of paradise or heaven, purgatory identical to hell-fire, and hell. These doctrines have been introduced when humanity knew not better, heaven above, behind the clouds and the blue sky or firmament, and hell beneath the earth. Since, man passed through the sky, went on the Moon, photographed planet Mars and other planets, sends satellites in the air far from eyesight, presenting as such a different view about the cosmos, macrocosmic and microcosmic. Where is your God hiding? Where is that eternal abode for the saved ones as well as for the damned, Science says, "nowhere".

The psychologists Carl Gustav Jung, Roberto Assagioli, and many others claim scientifically, "there is a collective consciousness, which is neither a philosophic construct nor a religious dogma, but an albeit, sometimes rather a primitive attempt, to present an "accurate" description of the inner world of the psyche, and its relation with the outer material world.

Carl Gustav Jung found this world or universe by carefully exploring the dreams of his patients, then relating them to similar themes he found in the fairy tales, mythology, art, culture of the world.

The collective unconscious contains information that can be accessed by anyone at any time, appearing to have no limits in time and space. The collective unconscious keeps information that was recorded, say, by primitive people, or it can access information about events that have not yet taken place in one's life. The problem, the collective unconscious does not fit into an individual brain very well. It needs training to catch something from the collective unconscious.

The inhabitants as it were of the collective unconscious, along Carl Gustav Jung's comments are called "archetypes", meaning formless patterns that underlay both instinctual behaviours and primordial images. Christians and

others would say, "but this is heaven", and forget all about hell, as one can hardly locate "hell" in heaven. Well, it all does not work that way.

What is really an archetype according to Carl Gustav Jung?

Jung discovered that humans have a "preconscious psychic disposition that enables someone to react in a human manner." These potentials for creation are actualized when they enter consciousness as images. There is a very important distinction between the "unconscious, pre-existent disposition" and the "archetypal image." The archetype may emerge into consciousness in myriads of variations. To put it another way, there are very few basic archetypes or patterns which exist at the unconscious level, but there are an infinite variety of specific images which point back to these few patterns. Since these *potentials for significance* are not under conscious control, we may tend to fear them and deny their existence through repression, or attract them.

To use a verse from the Book of Revelation, the last book of the Bible, chapter 20, verse 12: "And another book was opened, which is the Book of Life...." This is an illustration of the Collective Consciousness and its archetypes, keeping a record of absolutely everything, nothing whatever is lost. We die, and physically we disappear, but our thoughts and whatever of our actions remain forever. And, it can be called forth through mediumship. The collective consciousness is filled with memories of images and behaviours we have acquired during our lifetime. Indeed, passing the domain of the personal unconscious we pass into the regions of the collective unconscious, such as tribal and cultural memories. One can pass even into racial memories, and even memories of early species.

Is this really possible? Or, is this again religious nonsense? Sorry, we have no time for religious non-sense. The answer is found in the scientific knowledge of dreams. Dream research has indicated that dreaming is hardly confined to humans. Even an animal dream.

Between the conscious man and the collective consciousness lies the mental way of telepathic interplay as it were, and through psychic development is this mediumship possible. The undeveloped and unthinking human being, the non-mental man or woman can be and often is telepathic, but the centre through which they act is from the solar plexus to the solar plexus (*to the self-same level*), the characteristic of the animal body of man. An example, the telepathic rapport between a mother and her child. High telepathy is from mind to mind, and it is with this form of communication that the highest investigations are possible. Communication with the collective consciousness is a kind of telepathy, the drawing of oneself to an archetype. However, telepathy and the

allied psychic powers will only be understood when the nature of cosmic forces and its emanations, radiations and energy currents will be fully understood.

*(The Solar Plexus is often confused with the navel chakra, and most writers refer to only a single chakra, located either at the navel or the solar plexus. However, these two centres are quite different*

*The Solar Plexus Chakra is located midway between the navel and the base of the sternum. It supports the spleen, pancreas, stomach, and liver. Each of these vital organs in addition is associated with its own chakra, just as the heart, lungs, and kidneys are.*

*The Solar Plexus Centre is one of the main power chakras of the individual. It is associated with the functioning of the aura or psychic energy field, and with Etheric and Astral plane sensitivity . The Solar Plexus Chakra is also the centre of etheric-psychic intuition: a vague or non-specific, sensual sense of knowing; a vague sense of size, shape, and intent of being. The Solar Plexus Chakra - like the Heart Chakra above it and the Navel Chakra below it - is a purely Emotional Centre.)*

A professional medium claiming, “I see your deceased mother-in-law standing before me, in a grey dress, and so on and forth, is only an archetype, relating some truth. But, when the medium says, “she feels sorry for what she has done to you”, is only rounding up the story to bring appeasement to the client. The medium may have felt an enmity between the two of you, and that’s all. Or, she or he must be a very good medium.

There have been occasions that people gave me a photo about someone, in the hope of getting some thoughts through. Two questions should always arise: Is the person dead or alive? And, “Is it a recent photograph?”

What is important:

1. The medium of transmission
2. The method of transmission
3. The manner of reception
4. The mode of inter-related activity between the medium and the collective consciousness where the archetype should come forth.

The true telepathic person is him or her who is responsive to impressions coming from the collective consciousness, the universe of archetypes, where



psychic development is certainly necessary, and that is through hard, creative, subjective work.

To conclude about the archetypes in the collective consciousness, differently explained:

The contents of the collective unconscious are called "archetypes," which means they are original inherited patterns, or forms of thought and experience. They are the ancient, unconscious source of much that we think, do, and say as human beings. They are the "givens" in our psychological makeup, the patterns that shape our perceptions of the world, the furnishings that are present in our psychological home from the moment of birth. We inherit the same forms, but each of us fills in the content by the way we experience our lives. So, the father might be a positive archetype to one person, but it might be filled with negative meaning for another.

Archetypes can be loosely compared to the instincts of animals. For example, birds instinctively know how to build nests and all the birds of a species build the exact same kind of nest. The bird is unaware that it has a special instinct for a particular form of nest building. Nevertheless, it does. Or we could say that dogs, as a species, are psychologically patterned to be loyal and obedient to the archetype of Master. Master is an archetype that is strongly developed in dogs; however, it does not appear to be an archetype that exists in the psyches of giraffes, snails, or buffaloes.

Humans are the same way. Archetypes that exist in humans include Male and Female, God and Satan, Goddess and Witch, Father and Brother, Mother and Sister, Dragon, Lion, Priest, Lover, Hero, Tree, Snake, and so on. We humans automatically inherit the outlines of these archetypes, fill them in with colours and details of our individual experiences, attach meaning to them, and project them into the outer world.

Archetypes are neither good nor bad. They simply are in the collective unconscious. Archetypes are not susceptible to being favoured or tamed by civilization; they live an autonomous existence at the root of our psyches in their original raw and primitive states. To most humans, with their limited awareness of the natural cycles of life and our fear of suffering, certain archetypal qualities seem good and others seem bad. We are attracted to the "positive," creating, nurturing aspects of Mother, for example, but terrified of her "negative" qualities such as her terrible fierce possessiveness, or her power of life and death over us.

Because of our fascination with, and fear of, these unknown qualities within us, when an archetype appears in a dream it can have an especially powerful impact. If a positive or likeable aspect of Lion, Dragon, Mother, Father, Goddess, or

God appears in a dream, we may wake up feeling fascinated with the dream - it feels mysterious and meaningful. The meaning behind this kind of dream is often more profound than the meanings behind dreams that have to do with our daily lives. An archetypal dream may have something to do with our life's journey: our striving for individuation, the unification of our masculine and feminine potential, or our initiation into the sinister and dark realm, our underworld and abyss.

But when an archetype appears in a dream in its negative or most primitive guise, it can disrupt our sleep in terrifying nightmares. Then we want to run and hide. We want to forget the dream as soon as we can, for it feels dangerous and threatening to our well-being. We cannot prevent these contents of the collective unconscious from appearing in our dreams, nor can we domesticate them, but we can diminish their power to interfere with our waking lives by paying attention to what they tell us about ourselves. Accepting the fact that we contain the potential for vile and inhuman behaviour can be a humbling experience that teaches us tolerance, compassion, and empathy; when we know that the archetypal evil lives within ourselves, we are far less apt to point an accusatory finger at someone else

Worthy to know, in his earlier work, Carl Gustav Jung tried to link the archetypes to heredity and regarded them as instinctual. We are born with these patterns which structure our imagination and make it distinctly human. Archetypes are thus very closely linked to our bodies. In his later work after a lot of experiments on his patients, Carl Gustave Jung was convinced that the archetypes are *psychoid*, that is, "they shape matter (nature) as well as mind (psyche)." In other words, archetypes are elemental forces which play a vital role in the creation of the world and of the human mind itself. The Ancients and Occultists call them "*elemental spirits*", the Christians and other Religious Faiths "*bad spirits*". How do archetypes operate? Jung found the archetypal patterns and images in every culture and in every time period of human history. They behaved according to the same laws in all cases. He postulated the *Collective or Universal Unconscious* to account for this fact. We humans do not have separate, personal unconscious minds. We share a single Collective or Universal Unconscious. Mind is rooted in the Unconscious just as a tree is rooted in the ground. Imagine the Collective or Universal Unconscious as a cosmic computer. Our minds are subdirectories of the root directory. If we look in our personal "work areas," we find much material that is unique to our historical experience--could only have happened to us--but it is shaped according to universal patterns. If we humans have the courage to seek the source to which our "account" belongs, we begin to discover ever more impersonal and universal patterns. The directories of the cosmic computer to

which we can gain access are filled with the myths of the human species, and so is our Cosmic Tree of Wyrð with its twenty-one Dark Gods or Energies, each having received a particular name.

## **Autosuggestion and Affirmation**

Autosuggestion will not bear its full fruit unless it is formulated with a minimum of effort... The work of suggestion goes on in the subconscious, and has nothing to do with “conscious” effort which presides over the will. We may say that suggestion is a form of the will, but of subconscious will. So-called miracles at Lourdes (France), and elsewhere in the Roman Catholic Church, are nothing else than someone’s deep faith and intent in some archetype as “Mary” that she will intervene in the healing process, which is a kind of autosuggestion and self-affirmation, nothing else. The same with practising faith healers, even if they are honest. Miracles are extremely rare, as most people have doubts about saints and miracles. They say, “let us have a try anyway, one does not know”; but, they do not believe in what they are really looking for. The suggestion that we want to impress on the unconscious should be repeated again and again. It seems that there is a spiritual art here to be learnt, the art that makes possible association with and participation in things far greater and more extensive than ourselves, an art in which the little self does not, for once, assert its own powers and knowledge. We may desire and will, but we shall do so vainly if we imagine or fear ourselves to be unable. Our imagination and our thoughts must tend in the same direction as our desire and will.

## **Epilogue from Carl Gustav Jung**

Just as some kind of analytical technique is needed to understand a dream, so a knowledge of mythology is needed in order to grasp the meaning of a content deriving from the deeper levels of the psyche....

The collective unconscious -- so far as we can say anything about it at all -- appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious.

We can see this most clearly if we look at the heavenly constellations, which original chaotic forms were organized through the projection of images. This explains the influence of the stars as asserted by astrologers. These influences are nothing but unconscious, introspective perceptions of the activity of the collective unconscious. Just as the constellations were projected into the heavens, similar figures were projected into legends and fairy tales or upon historical persons.

## Ritual Sacrifice

The concept of ritual sacrifice has been the subject of much debate within the sphere of the Satanic underground. On the whole there can be seen to be two main camps emerging. On one side lies groups such as the Order of Nine Angles and the now-defunct Friends of Hekate. These groups, although differing in their approach to ritualistic magic, can be said to promote the use of human and/or animal sacrifice under certain conditions and for specific reasons. That is, they promote the conscious and willed use of sacrifice rather than the weak indulgence epitomised by the modern day serial killer who has no or very little control over his actions. On the opposite bench can be found the Society of Dark Lily, the Church of Satan and the Temple of Set. Lying inbetween both camps can be found the diabolist who may sacrifice animals during his or her rituals of invocation. Yet whilst the diabolist - who often is a solo practitioner, working alone and in secret - may kill animals in his rites, it is doubtful if he would perform human sacrifice on the scale of the Order of Nine Angles or the Friends of Hekate and it is to these two groups one should turn in order to gain a deeper and more constructive insight into the concept and of human sacrifice.

The Friends of Hekate, operated throughout England between the 1960's and the 1980's. Although the group is believed to still operate under a different name or names, they have been linked to a number of disappearances and deaths that occurred in Sussex during the 1970's and 80's. Altogether the deaths of five people have been connected to the sacrificial rites of the Friends of Hekate: a policeman, a vicar, an old age pensioner and two women all disappeared during this space of time. Both the policeman and the vicar were found on a ley line and furthermore, both the vicar - whose disappearance occurred on 31st October - and the policeman were found in an area that had been thoroughly searched beforehand. The vicar himself was the rector of two villages in Sussex where a number of Satanists were alleged to operate and, according to a letter received by Toyne Newton, author of 'The Demonic Connection' which examines the activities of the Friends of Hekate and the concept of an international Satanic conspiracy, members of the Friends of Hekate actually lived within these villages. Another supportive piece of evidence to suggest accusations of human sacrifice are true concerning the Friends of Hekate, comes from a letter addressed to Toyne Newton, care of The Unexplained magazine. In this letter the anonymous writer practically confirms that the Reverend was ritually sacrificed by the Friends of Hekate:

'A few years back a friend of mine joined them, they are called the friends of Hekate, they meet in the woods and barn up by the church and make ritual sacrifices at the time of Orion and the archer.' The anonymous writer goes on to

say that his friend: '...was very frightened when the police (were) looking out for the vicar you mention (Rev. Harry Neil Snelling) and when I said I was going to join the search party on the downs he said no need, they'd got him.' Whilst the evidence points to the fact of ritual sacrifice by the Friends of Hekate, little is actually known of their rites although they are believed to focus specifically upon the worship of the ancient Greek goddess Hekate. Whilst the information concerning the connection of the Friends of Hekate with human and animal sacrifice is both scarce and hypothetical a far more open approach is advocated by the Order of Nine Angles. The sacrificial tradition of the Order of Nine Angles is believed to date back to the time of the semi-mythical land of Albion. Originally the Order of Nine Angles state that the sacrificial custom occurred once every seventeen years, when a Priest of the tradition was sacrificed in order to 'retain the 'cosmic balance' - in modern times to keep a nexion open.' This tradition has continued until modern times and although it is believed to have remained as it once was in essence, the outward form, that is, the words and chants of the ritual are believed to have been altered over the years. What is understood is that the ritual sacrifice was performed in honour of the dark and violent goddess Baphomet - the severed head being associated with her worship. The Priest himself would have secured an acausal existence in the Land of the Dark Gods and would thereby become immortal.

In more modern times the Order of Nine Angles approach to ritual sacrifice has significantly altered from a willing sacrificial victim - that of the initiated Priest - to that of an unwilling sacrificial victim. Yet such acts are not performed without conscious decision, accurate planning and reasoned behaviour, for the Sinister Satanist - as a follower of the Order of Nine Angles Tradition is sometimes known - is an individual who is in control of his or her actions, actions that are both conscious and willed. It is for this reason that the victims, or Opfers as they are more commonly known, are usually selected in this tradition impersonally. They are tested according to their character and, should they fail the test, are judged to have selected themselves. As an Order of Nine Angles manuscript states 'the actions/life of a victim are indicative of weakness, of all these traits and actions which Satanists despise. Things such as cowardice, sycophancy, treachery, fear, lack of self-discipline.' Combined with this judgement is the decision to select an Opfer whose death will in some way aid the Satanic dialectic. As such victims include 'zealous interfering Nazarenes' over-inquisitive journalists or politicians or businessmen whose philosophy and actions are anathema to the Satanic Spirit.

Probably the most Sinister of all rites of Sacrifice to be found in modern days is the rite known as The Sinister Calling. The rite itself requires a complete Satanic Temple trained in sinister chant and 'assumes willing sacrifice.' The preparation

for the rite which takes place over a period of seven days requires all Temple members participating to adhere to a Black Fast. The Fast itself demands absolute silence save for the chanting nine times a day at sunset of the Diabolus, a Satanic version of the Christian Dies Irae chant. Further the members must 'wear only ceremonial robes, will abstain from intoxicating drinks and sexual pleasures and eat no meat.' The rite may be performed in one of three locations: A sinister Temple, a cave, or an isolated hilltop. Prior to the actual rite the sacrificial Priest is chosen by lot. The congregation then assembles in the Temple and the rite begins. The Priestess serves as the altar for this rite whilst the Opfer is held by the Temple Guardian. The Master and the Mistress then conduct the rite which begins with a ritual dance accompanied by the rhythmic chanting of "Binan ath ga wath am." The Master of the Temple opens a nexion, or gate to the realm of the Dark Gods from which the Dark Gods will presence themselves if the rite is successful. The Opfer-Priest is then united with the Priestess in coition whilst the Priestess visualises the Gate opening further. The Priest is then led away to a secluded place where the Master of the Temple will then perform the ritual sacrifice. Returning to the Temple the Master will present the Mistress of the Earth with a bowl containing the blood of the sacrificed Priest. The Mistress will then wash her hands and face in his blood as a representation of the dark goddess Baphomet. The rite itself is concluded with a feast.

An alternative ritual of sacrifice is that known as the Giving which occurs once every 51 years. The function of human sacrifice according to the Order of Nine Angles occurs on two levels. Firstly it releases a vast amount of magical or psychical energy that can be directed in accordance with specific goals, or, alternatively stored in a crystal for later use. The second use of human sacrifice is that it 'draws down dark forces or 'entities.'

One other aspect of the Order of Nine Angles methods of sacrifice is that the victim is traditionally beheaded. This tradition stems back to the ancient head cults of Europe, a tradition that was still in existence in Great Britain up until at least the 17th century, when a Scottish clan leader beheaded seven treacherous members of the Madonnell clan and ceremonially washed their heads in a well on the shore of Loch Oich.

Differing from the two groups mentioned above, the Church of Satan and the Temple of Set have both actively disputed the traditional view that Satanists need to sacrifice humans or animals. The Temple of Set have even gone to the extent of banning its members from association with the Order of Nine Angles due to the latter's views on, and advocacy of, human sacrifice.

The Church of Satan has approached the choice of human and animal sacrifice from the perspective of the amount of energy that it dispels. When comparing this dissipation of energy with the energy produced through emotional and sexual release, Anton La Vey, High Priest of the Church of Satan, concludes that 'the only time a Satanist would perform a human sacrifice would be if it were to serve a two-fold purpose; that being to release the magician's wrath in the throwing of a curse, and more important, to dispose of a totally obnoxious and deserving individual.' It is apparent then that there is a comparison between the Order of Nine Angles methods for the selection of victims and that of the Church of Satans. Both select victims that are naturally obvious as targets for Satanic wrath. However, the Church of Satan, although adhering to this Satanic tradition, do not actively carry out direct human and/or animal sacrifice as do both the Order of Nine Angles and the Friends of Hekate.

It can be seen from the above examples, stemming from modern Satanic traditions, that the concept of the virgin or small-child as victim is obsolete in modern Satanism and whilst the media often portrays the essential nature of Satanism as one that advocates and indulges in virgin sacrifice, child abuse and the like, the actual fact of the matter is that traditional Satanic groups, such as the Order of Nine Angles and the Church of Satan, would be more inclined to sacrifice the child abuser than the child.

## **Conclusion**

Throughout this survey of Satanic Black Magic there has been an attempt to approach the subject without recourse to the sensationalism that often appears in the reports of Satanic activity made by the media and the church. There has also been an attempt to focus upon the reasons behind the practice of Black Magic by Satanists rather than simply focusing upon the rituals themselves. Thus, where Satanic traditions, such as that of Sacrifice are discussed there has been an attempt to relate the reasoning behind the tradition and thereby reveal the reasons why such a tradition exists.

It is hoped that in virtue of the areas discussed, it has also been shown that Satanism can no longer simply be reduced to a 'cult' phenomenon with all the associated stigma that is attached to the word. For Satanists, freedom from society and most especially morality, is an important aspect of Satanism. Yet this does not imply that Satanism can be reduced purely to a process of cathartic rebellion. Thus, some teachings within Satanic groups, most notably those advocated by the Order of Nine Angles and the Society of Dark Lily, focus upon the attainment of wisdom and of an understanding of how the universe works devoid of the individual's subjective feelings, wishes or desires. There is

therefore no attempt to hide from the natural laws of the universe or from the fierceness and danger that such laws imply.

Further, Satanists believe that Satanism, by virtue of its adherent philosophies, is a system of magical practice that is suitable for only a minority of individuals who can see through the traditional morality of the day. In itself Satanism is not dedicated to acquiring new followers. Rather it is considered by the Satanists themselves as a method for personal evolution whereby the individual may reach a higher level of awareness; an expansion of consciousness and it is this that reveals, according to the Satanists, the true nature of the Left Hand Path. For the difficulties in achieving such a freedom of thought are evident in the fact that very few individuals can claim to have successfully passed through or beyond the Abyss and gained direct knowledge of the universe as it is in essence. Thus Satanism maintains the theory that man, as he is, is only a partly developed being, a being that through the practices of Satanic magic, and magic in general can complete his development.

Appendix I The Left Handed Path -An Analysis

Appendix II Re-Defining Satanism

Appendix III Satanism and Child-Abuse

## **Notes for further Research Work and Understanding**

1. Graham, Magdalene. Re-Defining Satanism. Dark Lily 8 (Dark Lily: London, 1989), p. 10.

2. Cavendish, R. The Black Arts (Pan Books Ltd: London, 1967), p. 331.

3. *ibid*, p. 331.

4. Society of Dark Lily. 'Dialogue Between Adept and Pupil' in Dark Lily 1 (Dark Lily: London, 1987), p.10.

5. The name astral body is a term used to refer to a magickal body created from psychical energy by magical methods such as prolonged visualisation. It is considered to consist of a form of energy that vibrates at a higher level than the physical matter.

6. Rhodes, H.T.F. The Satanic Mass (Rider & Company: London, 1954).

7. Cavendish, Richard. The Black Arts (Pan Book Ltd: London, 1967), p. 345.



8. La Vey, Anton. *The Satanic Rituals* (Avon Books: New York, 1972), p. 34.
9. Robury, Conrad. *The Black Mass*, in *The Black Book of Satan* (Brekekk: Newport, Year of Fire 102), p. 15.
10. The Jungian Shadow is the name given to the darker side of the individuals' psyche. It consists of repressed instinctive energy. The Order of Nine Angles believe that the white European race possesses a collective shadow which was presenced during the Third Reich.
11. Order of Nine Angles. *Satanism, Blasphemy and the Black Mass* (Order of Nine Angles. No publishing date).
12. Society of Dark Lily. 'The LHP View of Sex-Magick' in *Dark Lily 6* (Dark Lily: London, 1988), p. 12.
13. *ibid*, p. 12.
14. Society of Dark Lily. 'Sex and the Occult' in *Dark Lily 10* (Dark Lily: London. 1990), p. 16.
15. Revelations 9:1-3.
16. Society of Dark Lily. 'Crossing the Abyss' in *Dark Lily 4* (Dark Lily: London, 1988), p. 17.
17. *ibid*, p. 18.
18. Cavendish. Richard. *The Black Arts* (Pan Books Ltd: London, 1967), p. 296.
19. Lamm, Asim MaTheP, *The Qliphoth* (MaTheP Lamm. 1991).
20. Cavendish, Richard. *The Black Arts* (Pan Books Ltd: London, 1967), p. 296.
21. Grant, K. *Nightside of Eden* (Skoob Books Publishing: London. 1994),  
Dustjacket
22. Order of Nine Angles, 'The Abyss' in *Hostia volume I* (Thormynd Press: Shrewsbury, 1992).
23. The Right Hand and Left Hand Paths are distinguished primarily in that

whilst the Right Hand Path primarily accepts an absolute duality, understood to a certain extent in the belief in an absolute morality, the Left Hand Path accepts an interaction of what may be inadequately termed good and evil. See Appendix 1.

24. Order of Nine Angles. 'Notes on Esoteric Tradition - X,' in Fenrir vol. IV no 1. (Rigel Press: York, 1996).

25. Society of Dark Lily. 'Crossing the Abyss.' Dark Lily 4 (Dark Lily: London, 1988), pp. 18-19.

26. Newton, Toyne. The Demonc Connection (Blandford Press: Poole, 1987), between pp. 96 and 97.

27. Order of Nine Angles. 'Esoteric Tradition VI: Baphomet, Opfer and Related Matters' in Hostia volume II (Thormynd Press: Shrewsbury, 1992).

28. Order of Nine Angles. 'Victims - A Sinister Expose' in Hysteron Proteron (Thormynd Press: Shrewsbury, 1992).

29. Order of Nine Angles. 'A Gift for the Prince - A Guide to Human Sacrifice.' in Hostia volume I (Thormynd Press: Shrewsbury, 1992).

30. Order of Nine Angles. 'The Sinister Calling.' in Hostia volume II (Thormynd Press: Shrewsbury, 1992).

31. *ibid.*

32. Order of Nine Angles. 'A Gift for the Prince - A Guide to Human Sacrifice.' in Hostia volume I (Thormynd Press: Shrewsbury, 1992).

33. La Vey, Anton. 'The Book of Lucifer.' in The Satanic Bible (Avon Books: New York, 1969), p. 88.

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Order of Nine Angles. Hostia. Secret Teachings of the O.N.A. Volume II.  
Thormynd Press: Shrewsbury, 1992.

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[https://archive.org/details/CodexSaerustheBlackBookOfSatan\\_132](https://archive.org/details/CodexSaerustheBlackBookOfSatan_132)

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London, 1994.

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Reading, 1990. Also Skull Press Publication: <https://archive.org/details/Naos-APracticalGuideToModernMagick>

## Appendix 1

Re-Defining Satanism by Magdalene Graham, Society of Dark Lily

Skull Press Ebook Publications, Ghent, Belgium (Free domain)

<https://archive.org/details/NythraKthunaeAtazoth>

<https://archive.org/details/TheDarkGodsInTheSpheresAndPathworking>

<https://archive.org/details/OrderOfNineAngles-InfernalPart1>

<https://archive.org/details/OrderOfNineAngles-InfernalPart2>

<https://archive.org/details/Sapphopoetry>

<https://archive.org/details/OrderOfNineAnglesManuscripts-Selection1992-2013revised>

<https://archive.org/details/OrderOfNineAnglesUnpublishedManuscriptsAndOthers>

<https://archive.org/details/TheSinisterNaosTarot>

<https://archive.org/details/Nexion-AGuideToSinisterStrategyrevised2013>

<https://archive.org/details/InTheSkyOfDreaming>

<https://archive.org/details/FalciferTheLordOfDarkness>

<https://archive.org/details/SelfImmolationRite-RevisedAndEnlarged2010>

<https://archive.org/details/TheSatanicDhikr>

<https://archive.org/details/OnaManuscripts1999>

<https://archive.org/details/SinisterMusicEcstasyRevisedAndAugmented>

<https://archive.org/details/TheMagickalArtOfDeofelQuintet-Volume1>

[https://archive.org/details/TheTempleOfSatan\\_304](https://archive.org/details/TheTempleOfSatan_304)

<https://archive.org/details/TheGreylingOwl>

<https://archive.org/details/Self-immolationRite> (There is also an augmented publication).

<https://archive.org/details/RitualBookOfTheTheTempleOfAtazoth>

<https://archive.org/details/HagurSinisterTarot>

<https://archive.org/details/BreakingTheSilenceDownona>

<https://archive.org/details/AbyssalAnthologyOfDavidMyattAkaAntonLong>

<https://archive.org/details/Nexion-AGuideToSinisterStrategy>

<https://archive.org/details/BecomingAnotherGodByHagur>

<https://archive.org/details/Dyssolving-ADiaryOfAnInternalAdept>

<https://archive.org/details/TheStarGameonaForPersonalPsychicDevelopment>

<https://archive.org/details/SinisterInitiation-BlackRhadley-Raven-made>

<https://archive.org/details/DarkForcesWordsedition1999RevisedAndCompleted>

## **Appendixes**

### **Appendix 1**

The slogan "Evil is Live spelt backwards" was effective (though "Devil" on the same principle put us in the past tense) but its shock value and therefore usefulness has long since receded. It is now counter-productive if being evil is regarded as a necessary qualification to be a follower of the Left Hand Path. So let us relegate that myth to the junk-heap, along with the other nonsense about Satanism being an offshoot of Christianity (even the Christians' bible testifies against that).

Satanism is no longer a hook upon which the unenlightened can hang their guilt complexes. Two thousand years of being the "scapegoat" has inevitably left us on the defensive. In any statements for public consumption, we have expanded too much time and energy in explaining what we are not, and this preponderance of the negative has created a void rather than a valid exegesis. Now we are once again being accused of sacrificing babies and indulging in illegal sexual acts. People assume that we gain some advantage by so doing, though no-one has ever detailed how such acts could increase Knowledge, and Knowledge is what Satanists are seeking.

Orthodoxy substitutes Faith for Knowledge. No-one can form an objective judgment without experience, but experience is forbidden to the followers of establishment religions. Belief is demanded. Centuries ago, this may have been a useful contribution to the stabilisation of Society (though the excesses of the Inquisition and similar efforts in all European countries and their colonies give rise to some doubt about this method being justified).

However, in the present day, it is illogical to think that the survival of nations and alliances would be affected by people's belief or lack of belief in any religious system. Freedom is today's demand, and freedom of thought is one of the essential liberties.

Probably the greatest question on Earth is the inescapable fact of death. Freed from the tenets of orthodoxy and its improbable placebos, we want to know what really happens when our mortal body ceases to function. We also wish to

learn how to become more effective whilst on Earth, how to achieve in many ways. Myths and legends do not interest us. We are concerned with Reality. We want to know. These four words summarize the Satanic quest.

We do not believe that some mysterious and awesome deity (whether or not he has horns and a tail) is going to hand us that Knowledge in return for our allegiance (or that problematic entity the "soul"). Knowledge is achieved by learning, working, experimenting, experiencing and thinking. That is why the orthodox religions fulminate against us, because they are aware of the insecure foundations of their own dogma. It is our existence that threatens them.

Faith is the true evil. Blind, unquestioning faith in a religion or a cause has made men go to war, commit unspeakable acts of persecution and terrorism against other human beings. The Satanist does not offer such allegiance. It is his principle to ask "Why?" One little word that could shatter empires. No wonder they are so afraid of us.

## **Appendix 2**

### **Satanism and Child Abuse**

Allegations have been made, and continue to be made, concerning "Satanic" child-abuse - that is, the sexual abuse of children as part of Satanic rituals, practices and beliefs.

As an authority on Satanism, having been actively involved in Satanism for nearly twenty-five years, and being the Grand Master representing traditional Satanist groups, I can write expertly about this matter.

Genuine Satanism - like all genuine magick - is a path, way or method of individual self- development. Rituals may be and often are a part of this, but these rituals all conform to certain patterns: they are all intended to aid and explicate self-understanding and development, as well as enhance and develop certain 'Occult' abilities. Naturally, some rituals and methods are concerned with the individual experiencing certain emotions and, in Satanism, enjoying certain pleasures. However, because of the aim of Satanism [to aid the attainment by the individual of magickal and personal understanding and thus promote evolution and self-mastery], this experiencing involves a conscious choice or decision by the individual. This makes Satanism of necessity an adult path or way - for genuine Satanism, of the traditional type, is not concerned with proselytizing nor "corrupting" others without their consent. Its concern - it must be repeated - is individual advancement arising from a conscious and free decision by the individual - anything else is not Satanic as it is not magickal. This free choice is

part of all genuine Occult and magickal paths: Initiation means this free choice, the decision to begin an inner quest. When there is no free choice about the matter, there is no genuine Initiation - whatever path or way is being followed. Where Satanism differs, is in its aim, the philosophy of life and the techniques used to achieve the aim - these make it a "Left Handed Path" [when viewed conventionally].

Thus, there cannot be any such thing as 'childhood Initiation' - nor participation by children under a certain age in any genuine magickal rituals. What there can be: what there often is - in genuine Satanism magickal rituals. What there can be: what there often is - in genuine Satanism is.

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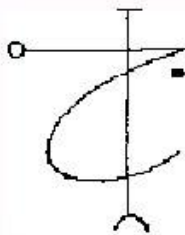
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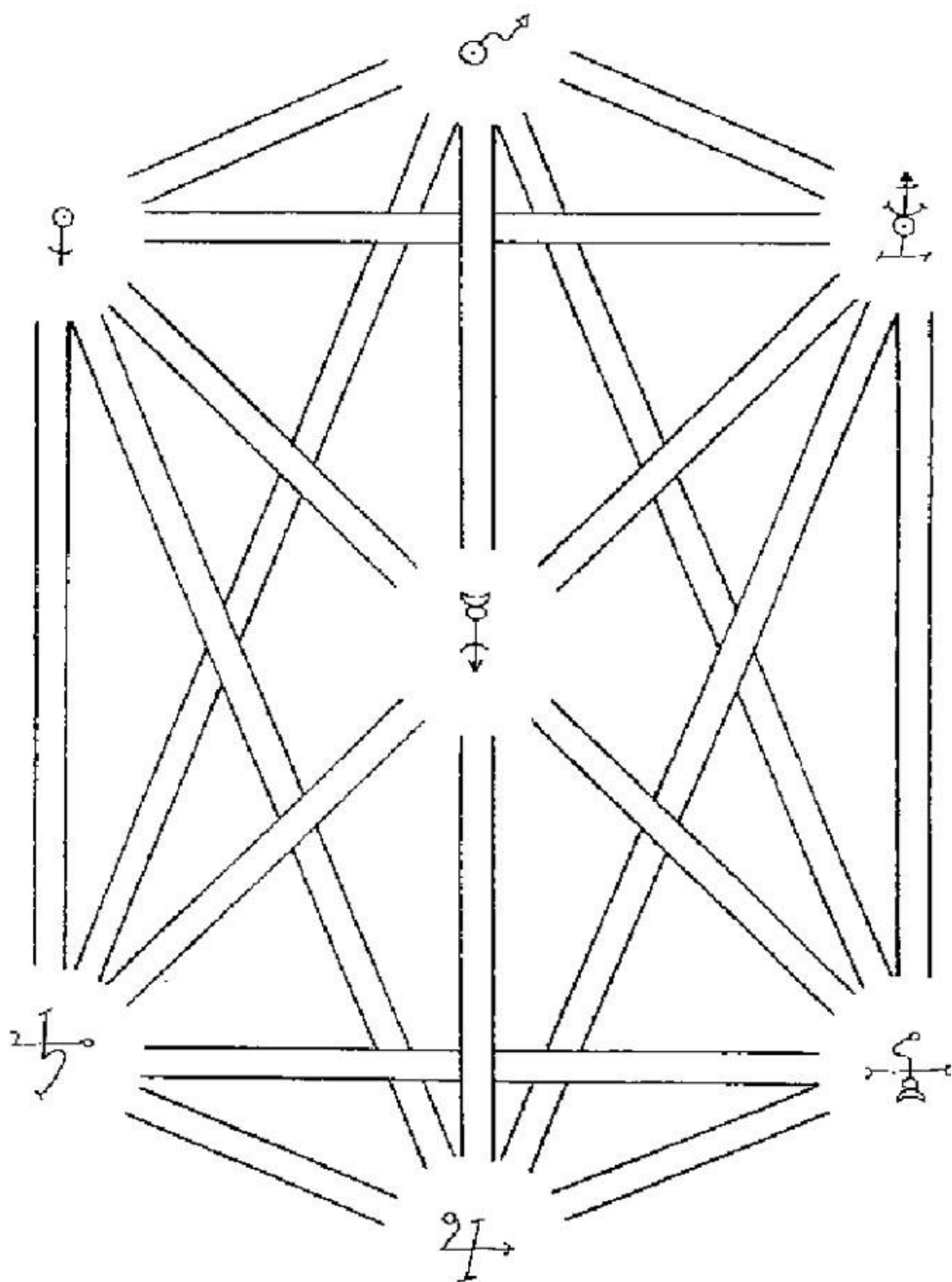
**Caelethi**

**The Black Book**  
**of**  
**Satan**

**Part Two**  
**by**  
**Christos Beest**



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**Seven Spheres of the Tree of Wyrd**

0

Invoke all as given by

WαOS

∫:

WYQZQ-WQ-QP  
WYWPQWYWPQW  
W-Q-QP  
WYQZQWYQWYQZ  
WYQWYWPQWQ-Q  
QWYQWYQWYQ  
QWYQWYQWYQ  
QWYQWYQWYQ

∫ - \* - 'N' ...

Use also the crystal tetrahedron

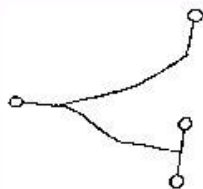
As a key

To the Dark Pool beneath the Moon...



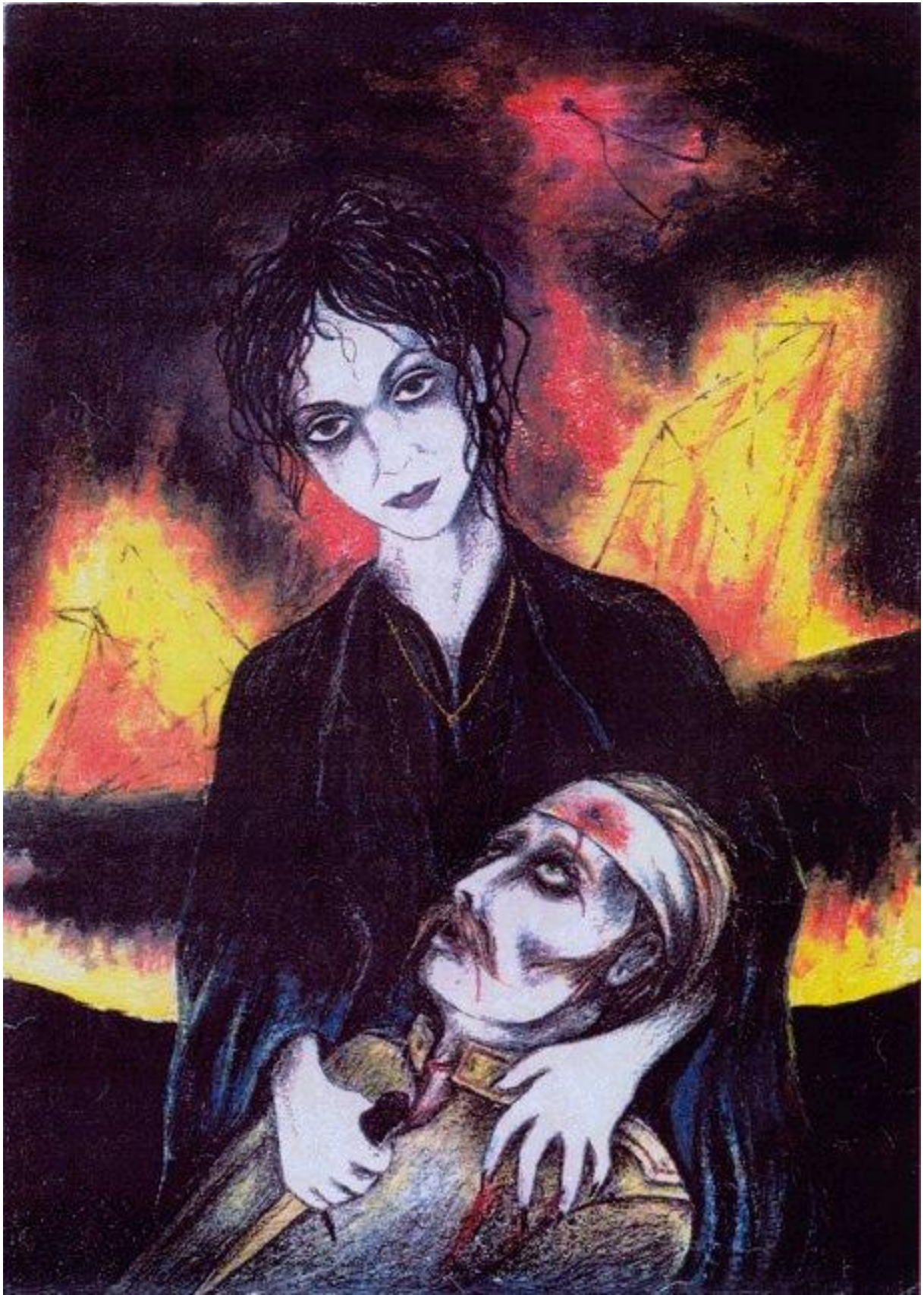
**Atu XX - Eon**

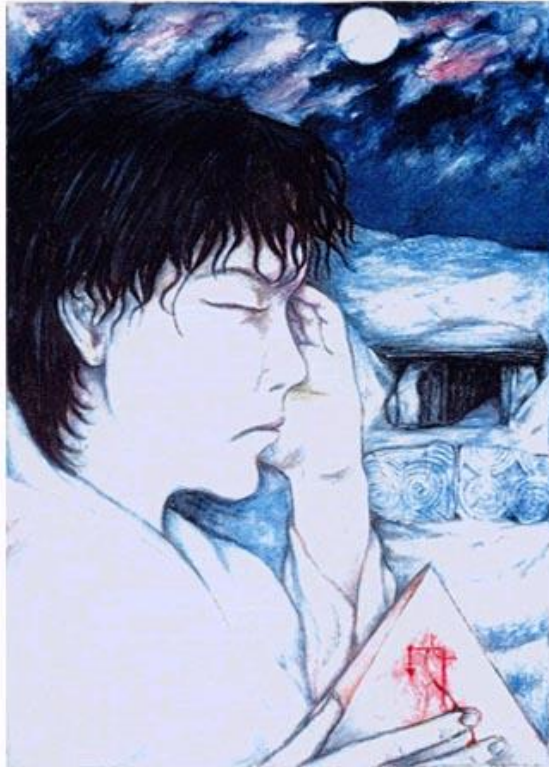
**I  
NAOS**



**The woman beneath the water  
The Temple within  
Of War torn landscapes, black hills  
Grab the lightening and hold it  
Shell shocked  
The Giving within Her arms ...**

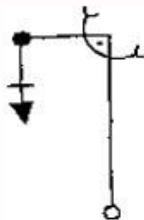






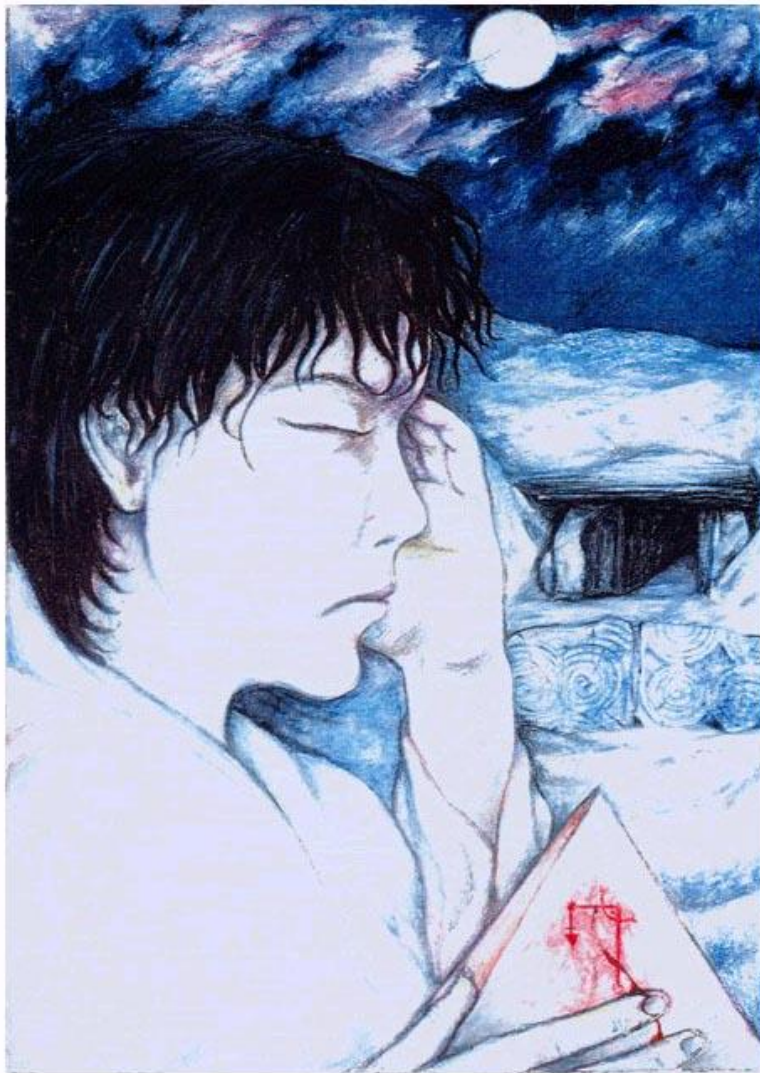
**Atu XIV - Hel**

## **II AOSOTH**



**The Bleeding Earth  
From the throats of fools,  
in brooks  
From the Gate  
A red bird  
This, the corn needs  
Containment of Winter :  
The Maiden is ready.**





**Aosoth Atu XIV - Hel**

**Dark female force.  
Works of passion and death.  
The name should be vibrated.**

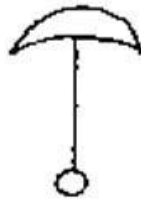




**Atu XI - Desire**

**III**

**Lidagon**



**Autumn –**

**A marriage beneath the Earth**

**In Elixir**

**She washes Her hands**

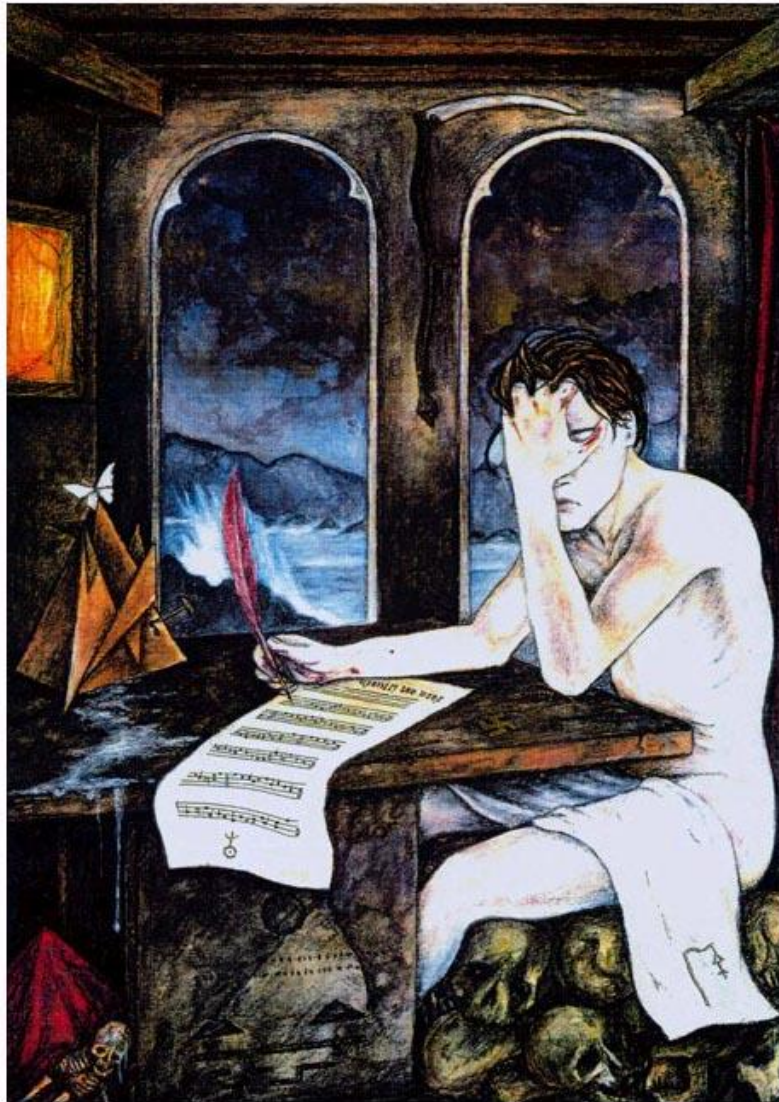
**A Black Eagle**

**A Palace of Light**

**She becomes the snake**

**Who offers the sword**

**To sever the arm ...**



### **Lidagon Atu XI - Desire**

**Symbolic representation of the union  
of the two sexual opposites  
(Darkat and Dagon)  
in their darker aspects.**



**The Philistines were also part of, and considered the Canaanites, and they worshiped Baal, Astarte and Dagon. Here once again as in all sun worshiping cultures we have a trinity. Most Christian Churches believe in the false doctrine of the Trinity. Dagon means fish-god in Hebrew. We can still see this worship played out today, just look at the Catholic Church, the Pope, and their bishops miters. It is the same today as it was in Philistine. Today the name Dagon is replaced by the name Ichthus. Ichthus means fish in Greek. The churches will tell you Ichthus is an acronym for Iesous CHristos THEos Uios Soter, translated into English this reads; Jesus Christ God Son Saviour. But in truth, it is the continuation of Dagon worship. If you look at the monogram of Ichthus written in Greek .**



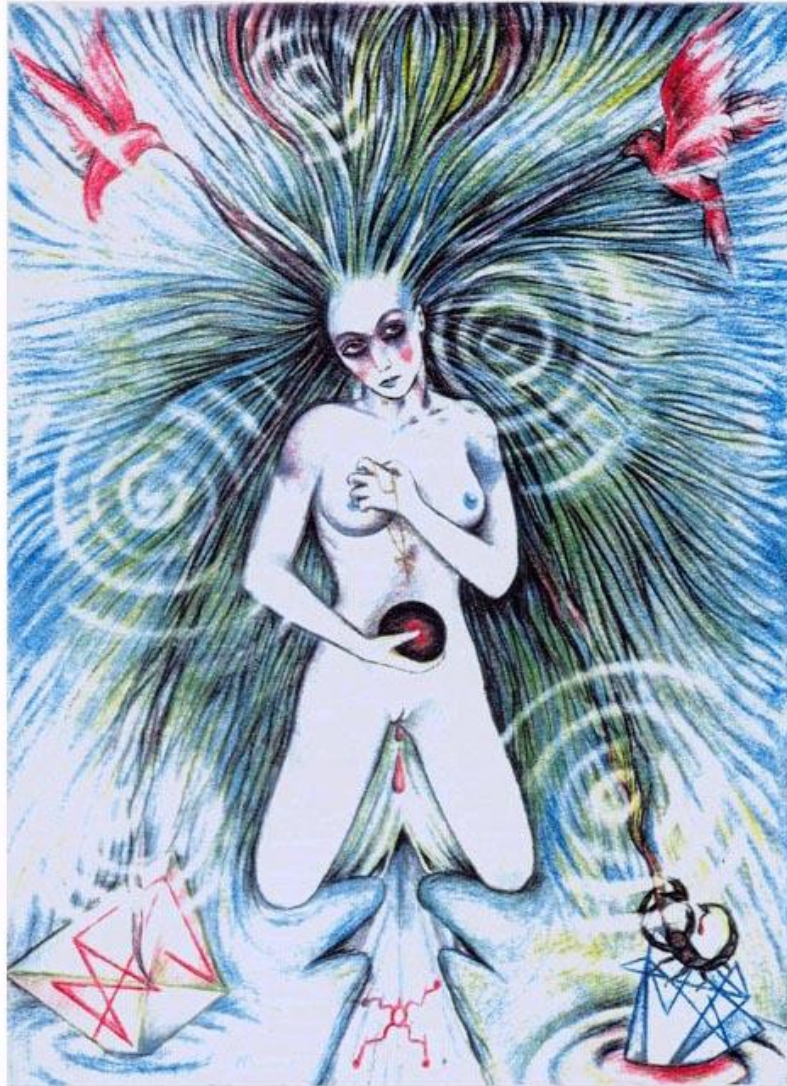


**Atu II High Priestess**

#### **IV Mactoron**



**She rows a boat in a black pool  
From Her steps :  
The Hermaphrodite,  
The body drowned.  
The Planet of Them  
And the first drop  
In a white desert  
Into clear waters  
Aktlal Maka.**



### **Mactoron  Atu II High Priestess**

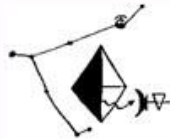
**Word of power of 14th path - chanted  
in key of A minor. Legend recalls it  
as representing the name for one of  
the planetary homes of the Dark Gods,  
later famed as an early Star Gate.**



## Atu V - The Master

V

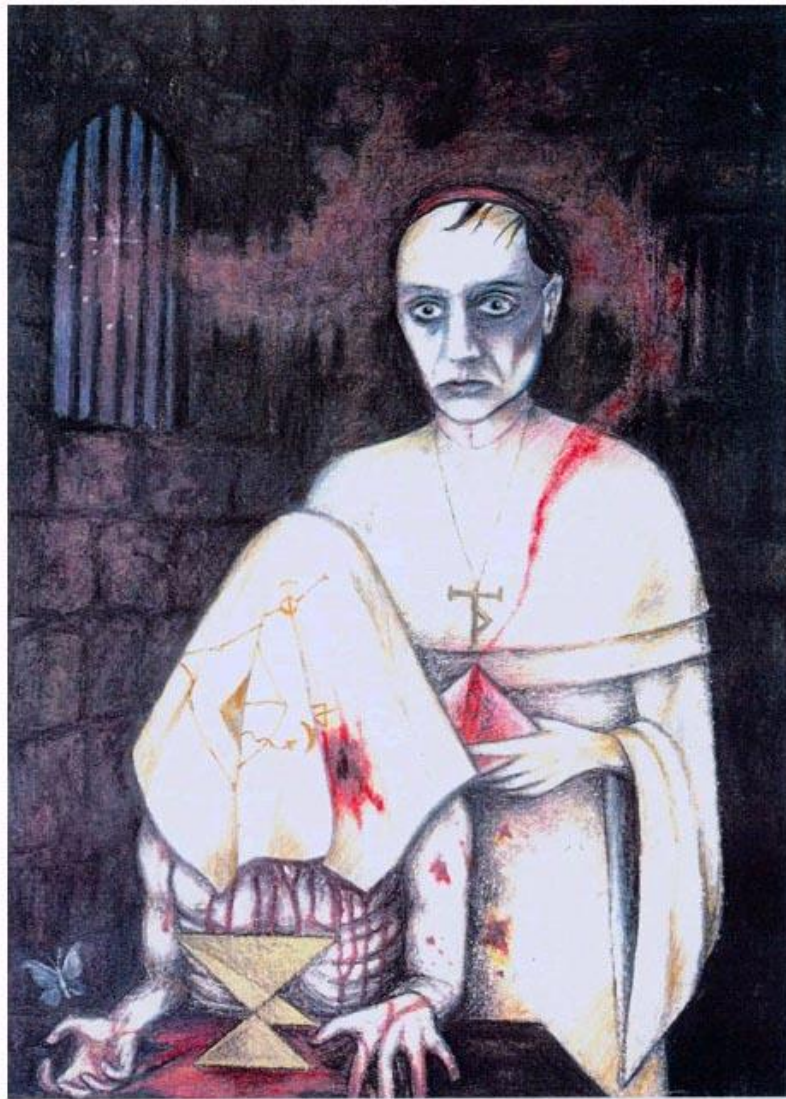
## Atazoth



The depths of the sea  
A tunnel of knives  
There is a union here  
While he directs the Chosen  
Rage in the Eye  
Of the Goat –  
The golden triangle  
Stands against a sky of fire

$A_{\beta_1 \beta_2 \beta_3}^{\alpha_1 \alpha_2 \alpha_3} \otimes B_{\gamma_1 \gamma_2 \gamma_3}^{\delta_1 \delta_2 \delta_3} \otimes C_{\epsilon_1 \epsilon_2 \epsilon_3}^{\zeta_1 \zeta_2 \zeta_3}$   
 $\otimes D_{\eta_1 \eta_2 \eta_3}^{\theta_1 \theta_2 \theta_3} \otimes E_{\iota_1 \iota_2 \iota_3}^{\kappa_1 \kappa_2 \kappa_3} \otimes F_{\mu_1 \mu_2 \mu_3}^{\nu_1 \nu_2 \nu_3}$   
 $\otimes G_{\rho_1 \rho_2 \rho_3}^{\sigma_1 \sigma_2 \sigma_3} \otimes H_{\tau_1 \tau_2 \tau_3}^{\upsilon_1 \upsilon_2 \upsilon_3} \otimes I_{\xi_1 \xi_2 \xi_3}^{\eta_1 \eta_2 \eta_3}$   
 $\otimes J_{\omega_1 \omega_2 \omega_3}^{\phi_1 \phi_2 \phi_3} \otimes K_{\chi_1 \chi_2 \chi_3}^{\psi_1 \psi_2 \psi_3} \otimes L_{\psi_1 \psi_2 \psi_3}^{\chi_1 \chi_2 \chi_3}$   
 $\otimes M_{\phi_1 \phi_2 \phi_3}^{\psi_1 \psi_2 \psi_3} \otimes N_{\psi_1 \psi_2 \psi_3}^{\chi_1 \chi_2 \chi_3} \otimes O_{\chi_1 \chi_2 \chi_3}^{\psi_1 \psi_2 \psi_3}$   
 $\otimes P_{\psi_1 \psi_2 \psi_3}^{\chi_1 \chi_2 \chi_3} \otimes Q_{\chi_1 \chi_2 \chi_3}^{\psi_1 \psi_2 \psi_3} \otimes R_{\psi_1 \psi_2 \psi_3}^{\chi_1 \chi_2 \chi_3}$   
 $\otimes S_{\chi_1 \chi_2 \chi_3}^{\psi_1 \psi_2 \psi_3} \otimes T_{\psi_1 \psi_2 \psi_3}^{\chi_1 \chi_2 \chi_3} \otimes U_{\chi_1 \chi_2 \chi_3}^{\psi_1 \psi_2 \psi_3}$   
 $\otimes V_{\psi_1 \psi_2 \psi_3}^{\chi_1 \chi_2 \chi_3} \otimes W_{\chi_1 \chi_2 \chi_3}^{\psi_1 \psi_2 \psi_3} \otimes X_{\psi_1 \psi_2 \psi_3}^{\chi_1 \chi_2 \chi_3}$   
 $\otimes Y_{\chi_1 \chi_2 \chi_3}^{\psi_1 \psi_2 \psi_3} \otimes Z_{\psi_1 \psi_2 \psi_3}^{\chi_1 \chi_2 \chi_3}$





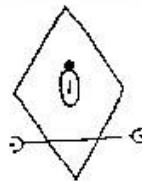
**Atazoth - V The Master**

**The most powerful of the Dark Gods.  
The name itself (which correctly describes  
the entity only when chanted properly)  
signifies in one sense the purpose of the cosmic  
cycles and the opening of the gates since  
'Atazoth' as a word means 'an increasing  
of azoth.' See chant illustration.**



**Atu III - Mistress of the Earth**

**VI  
Davcina**



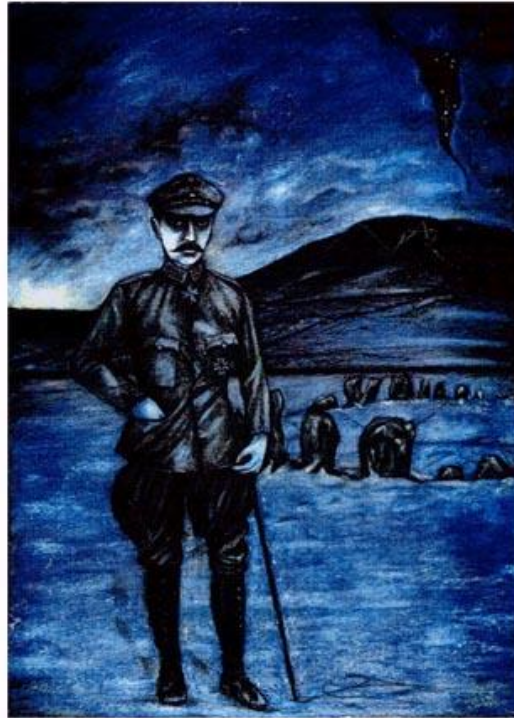
**From a mountain of skulls  
Blue trees  
A rose garden cracks  
Two women walk through;  
The corpse in a wedding dress  
No longer guides  
Four waterfalls flood the Earth  
And books become ash ...**





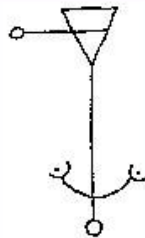
**Atu III - Mistress of the Earth**

**Female from along the 19th path.  
To be vibrated.  
Useful in works of enchantment**

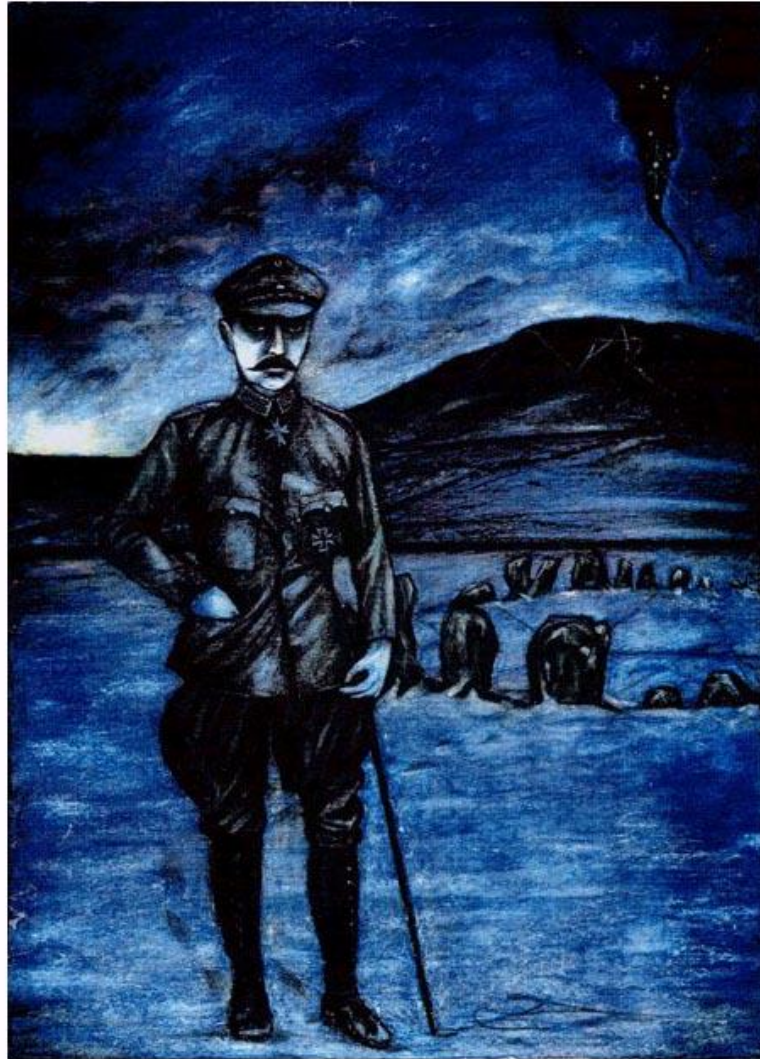


Atu X - Wyrđ

## VII Azanigin



In red desert  
 Three fingers and a skull  
 Are laid on fur  
 The stones of a circle  
 Turn to frogs  
 The skeleton of a child  
 The birth of an army  
 A Nexion is opened.



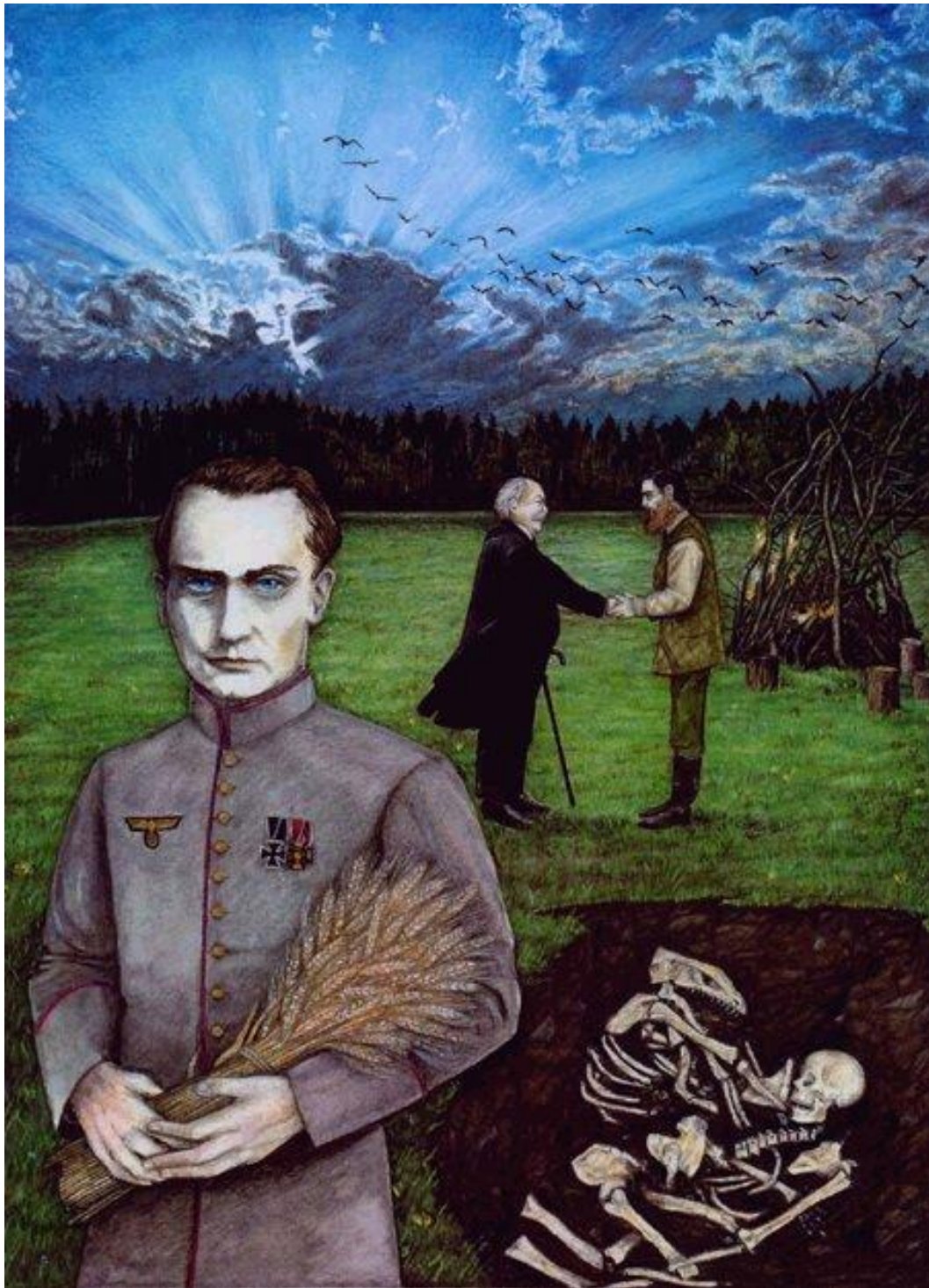
**Atu X - Wyrð**

**Mother of all demons who lie waiting  
in Earth**

**Key of B minor.**

**Very useful to invoke in works  
of personal destruction.**

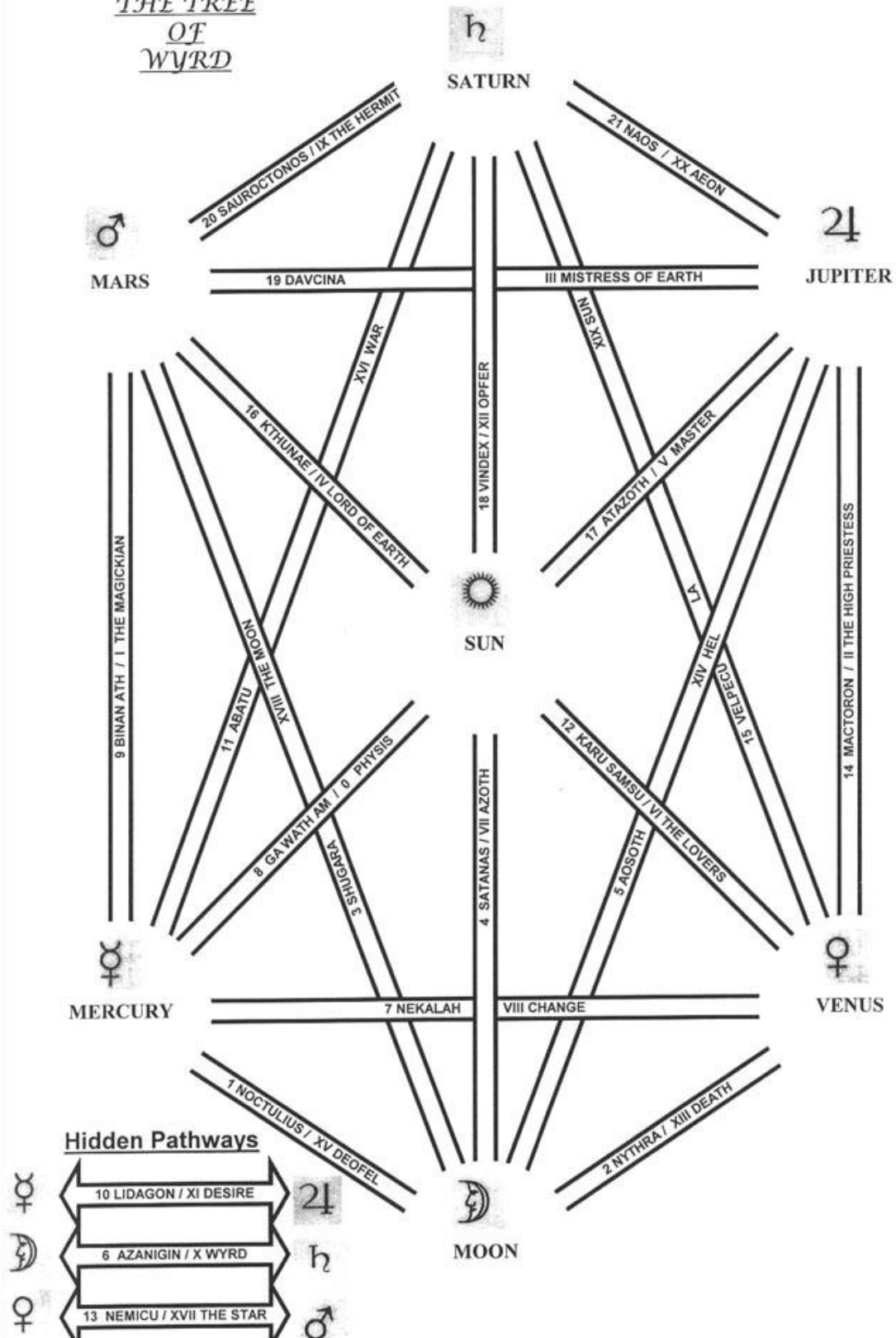




Similarity – for viewing only, it belongs to the Minor Tarot

Beautiful artwork

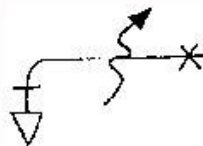
# THE TREE OF WYRD





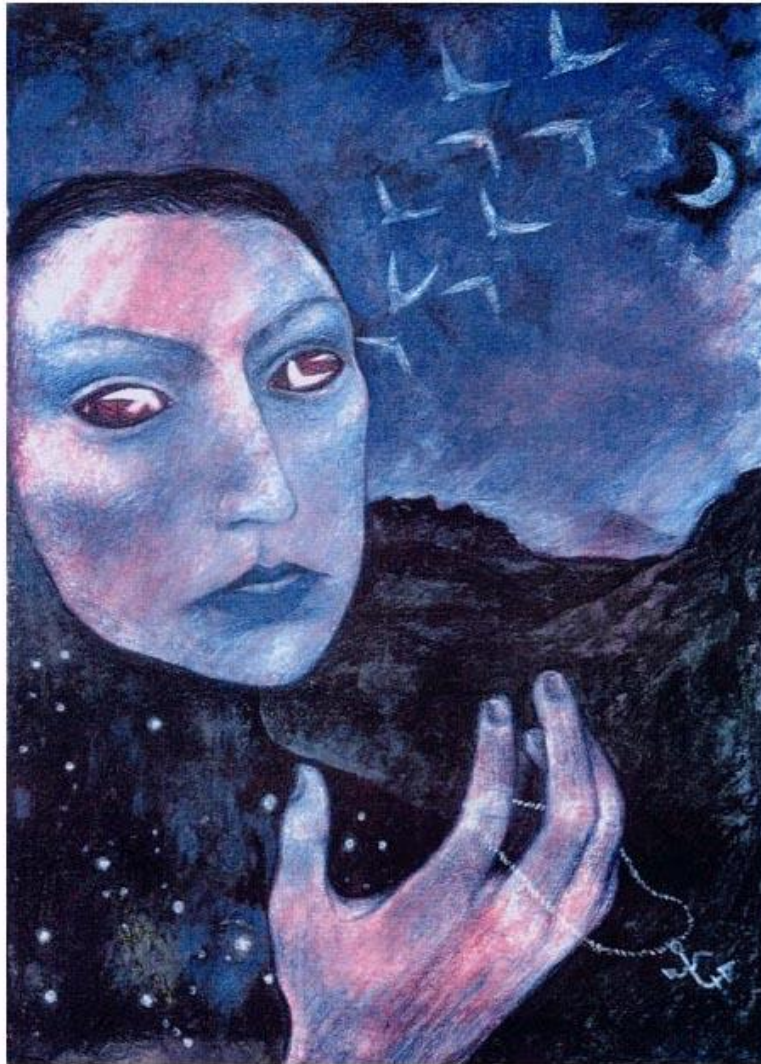
Atu XVI - War

# VIII Abatu



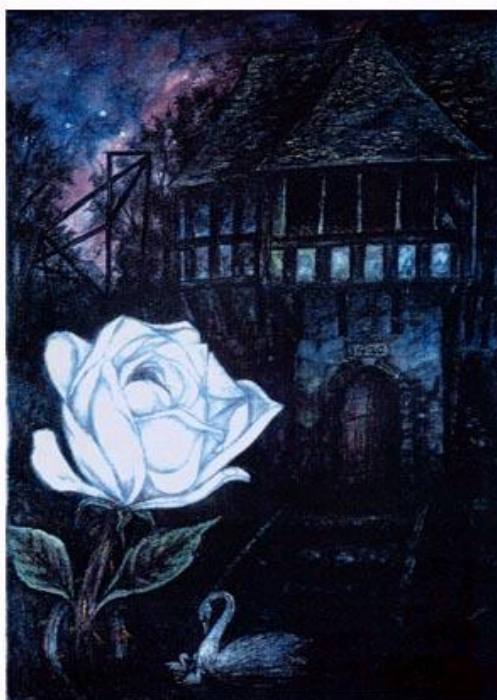
**In a dungeon, a bed of fire  
From an exploded sphere  
Red butterflies  
With a look  
The war is begun  
A sexless mask  
In the caves of the sea.**





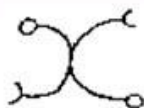
**Atu XVI - War**

**An earth bound form of destructive/  
negative energy.  
Associated with rites of sacrifice.  
F sharp major key for chant.**



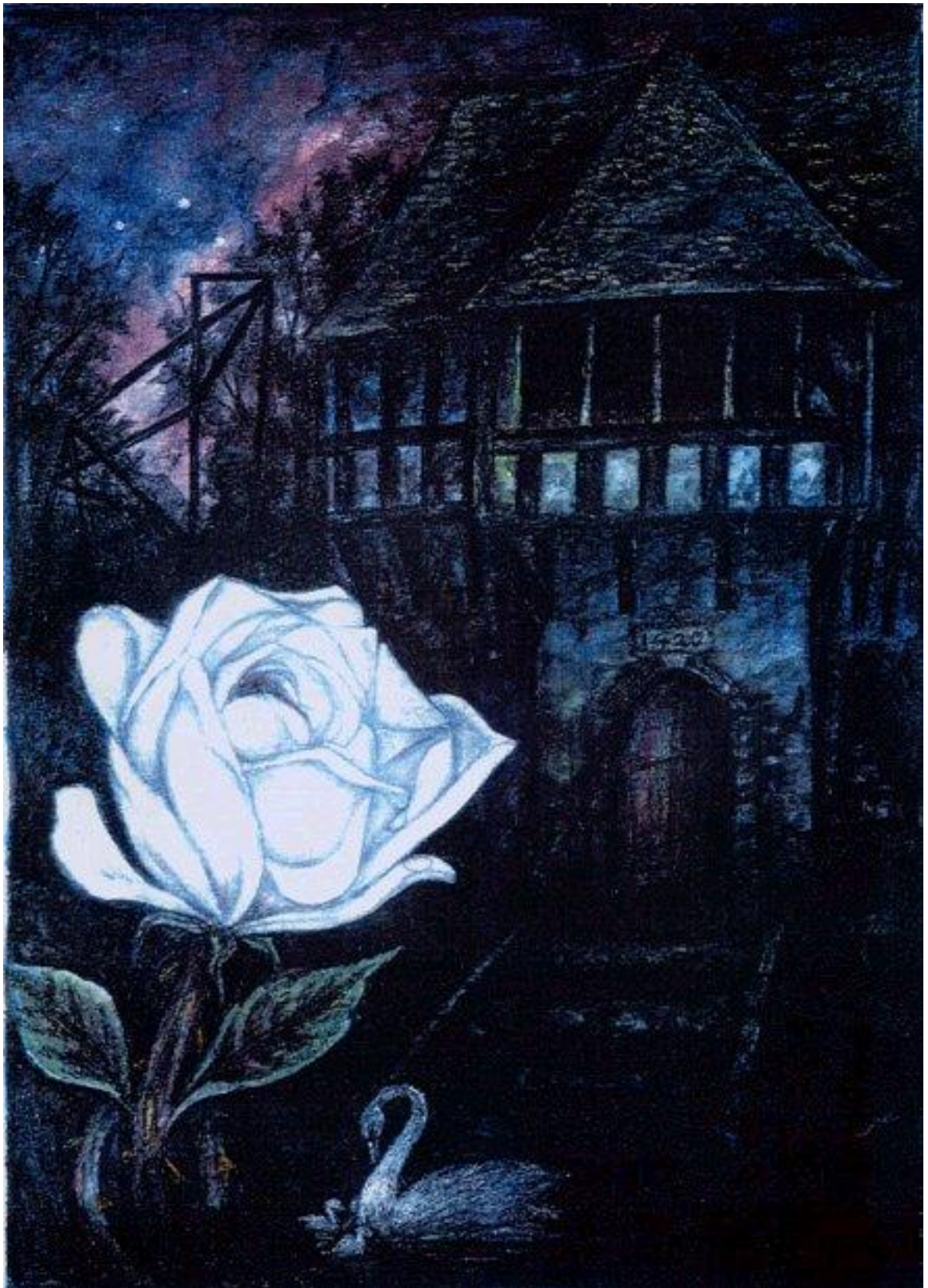
**Atu XIX - The Sun**

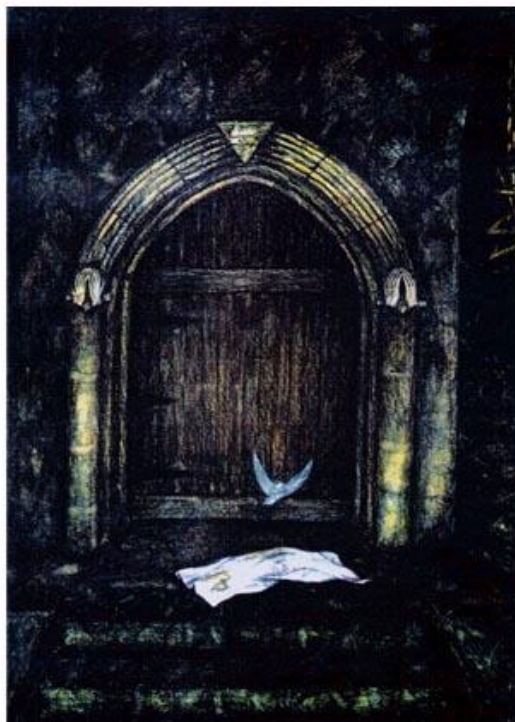
**IX  
Velpecula**



**Now in the desert,  
A jester  
Greets the transparent horse  
On hill Golden folk  
Become fire  
The snow melts  
The faces of Mountains  
The raven with  
The woman's face,  
Her gold begets the Blood ...**

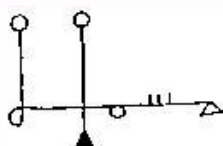






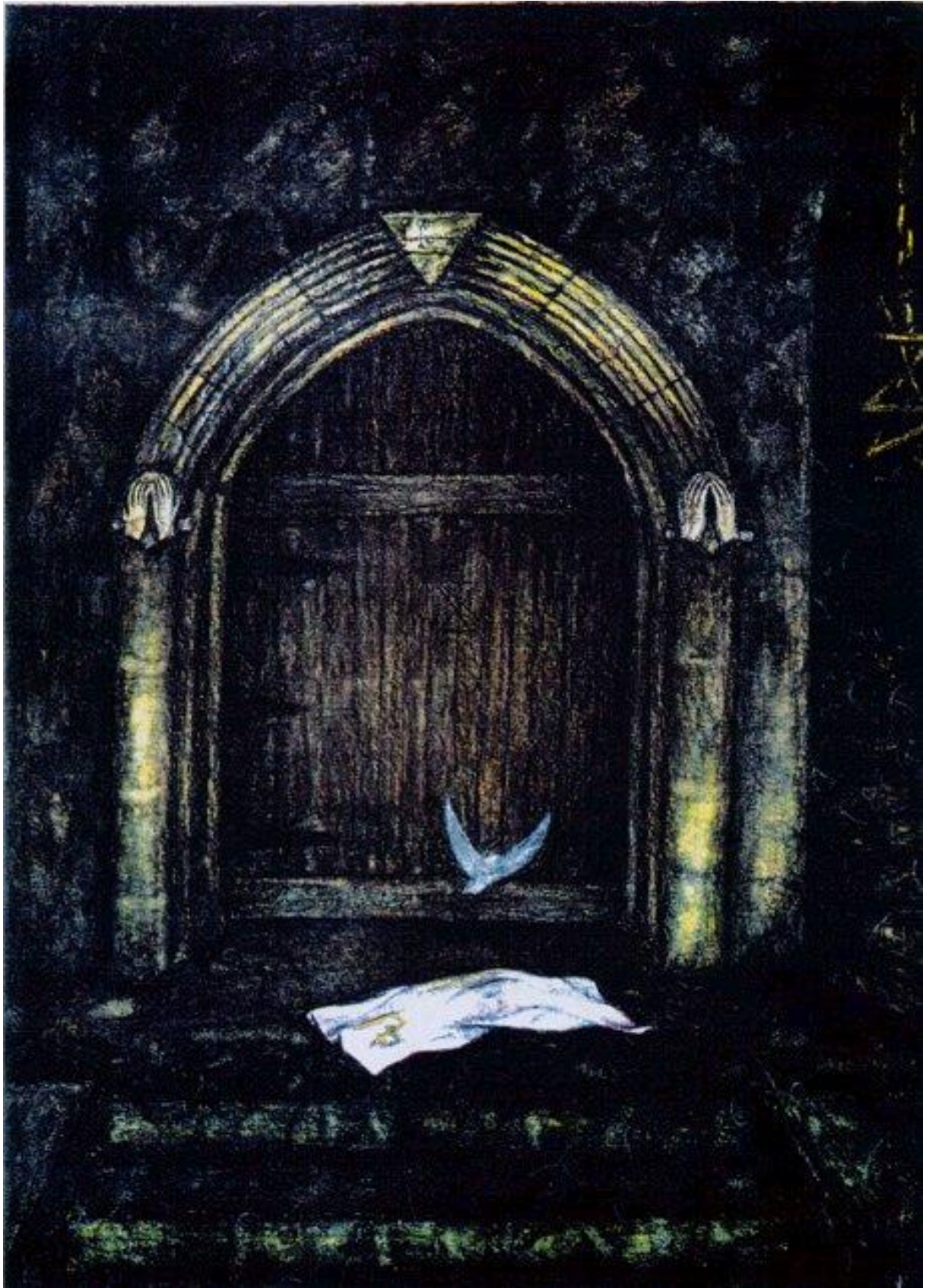
Atu XII - Opfer

**X**  
**Vindex**



**Two horses**  
**Fight within a circle of trees**  
**(The Sun at Night)**  
**Two angels**  
**Laughing in a room of sacrifice**  
**Two**  
**In a haze of gold**  
**Beyond the Door**







**Atu IX The Hermit**

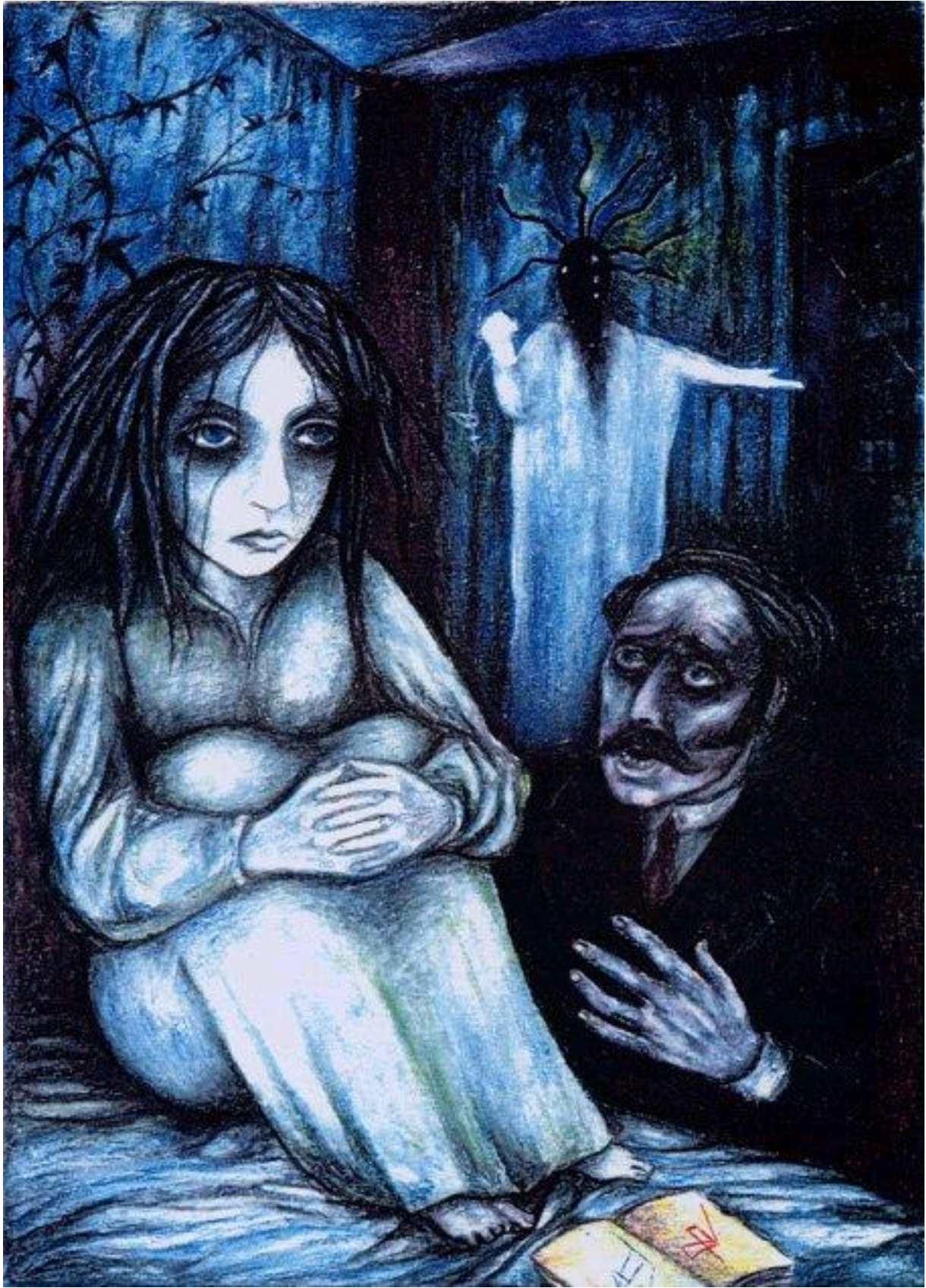
**XI**

**Sauroctonos**



**A crippled boy  
A tunnel of bone  
A Star descends into a forest  
Faces are removed  
And She sits in the stone house  
Unheard.**







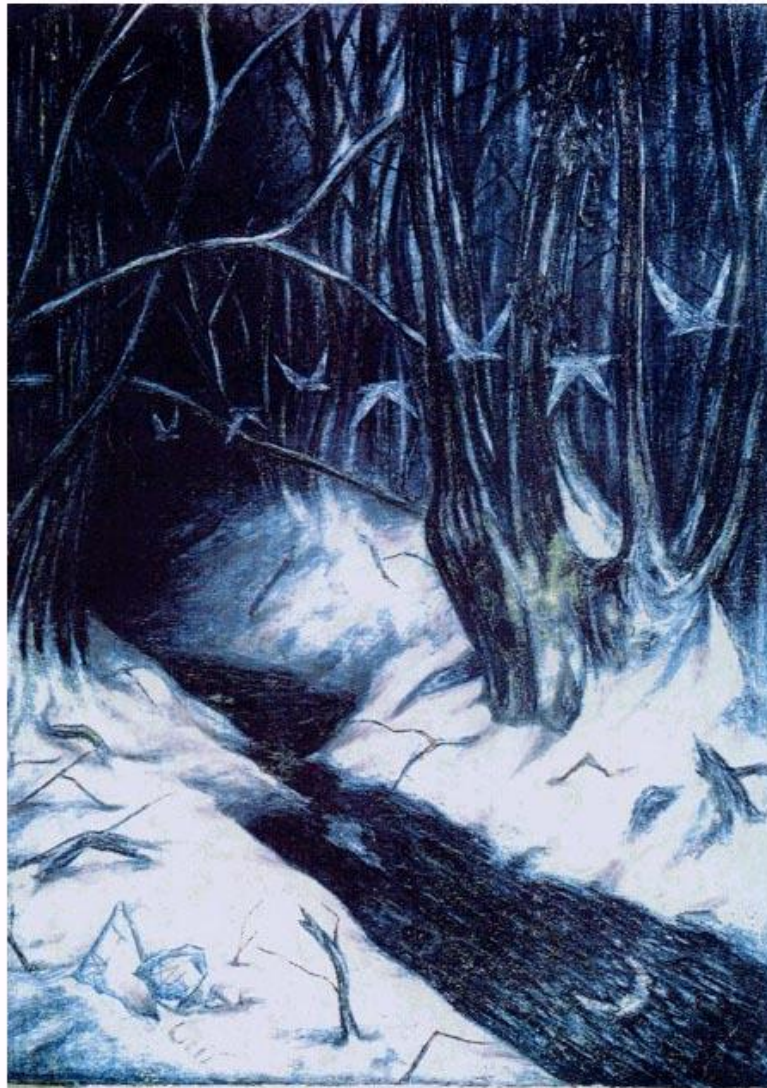
**Atu XV - Deofel**

**XII**  
**Noctulius**

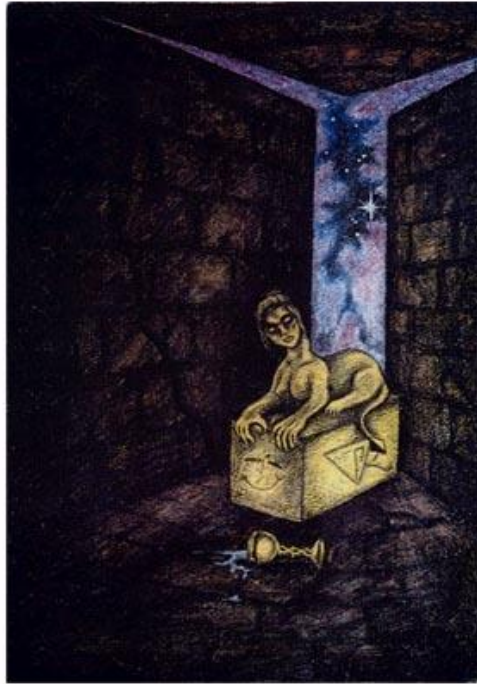
2

**The Moon wraps itself  
Around the Savage God;  
Impaled on a throne  
As the wheel of skulls turns.  
The jewelled Lady  
The crone ...  
Winter in the wildest of woods.**





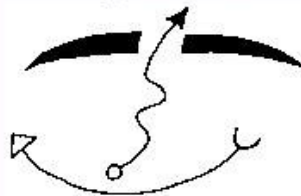
**Deity of night.**  
**Useful in works of enchantment.**  
**Earth based.**  
**Key for chant: G minor.**  
**Perfume - petriocho**



Atu XIII - Death

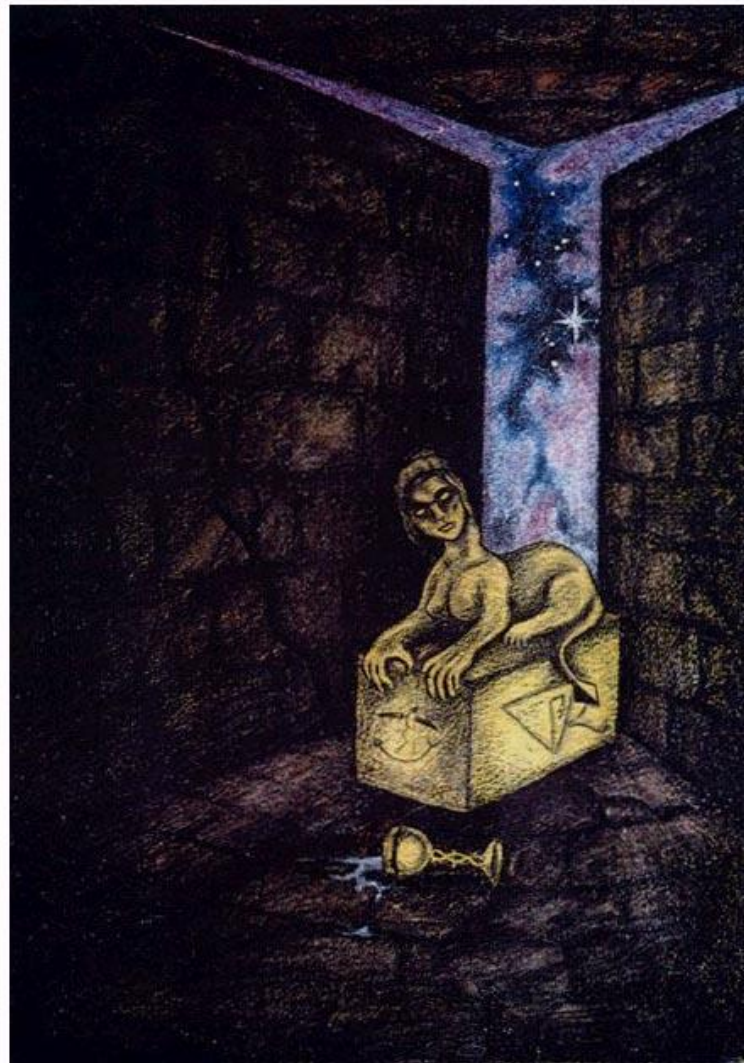
**XIII**

**Nythra**



**A canal route lined  
By white Griffins.  
A vortex of grey starless space.  
The chalice spills its  
White blood  
And the Herdsman's light shines  
In the Chamber of the Sphinx.**





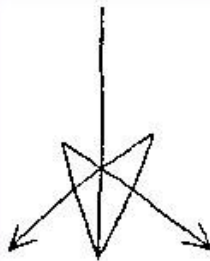
**Energy vortex in Abyss -  
nameless in itself but  
represented by vibration  
of word.  
Works of terror and sinister  
destruction.**



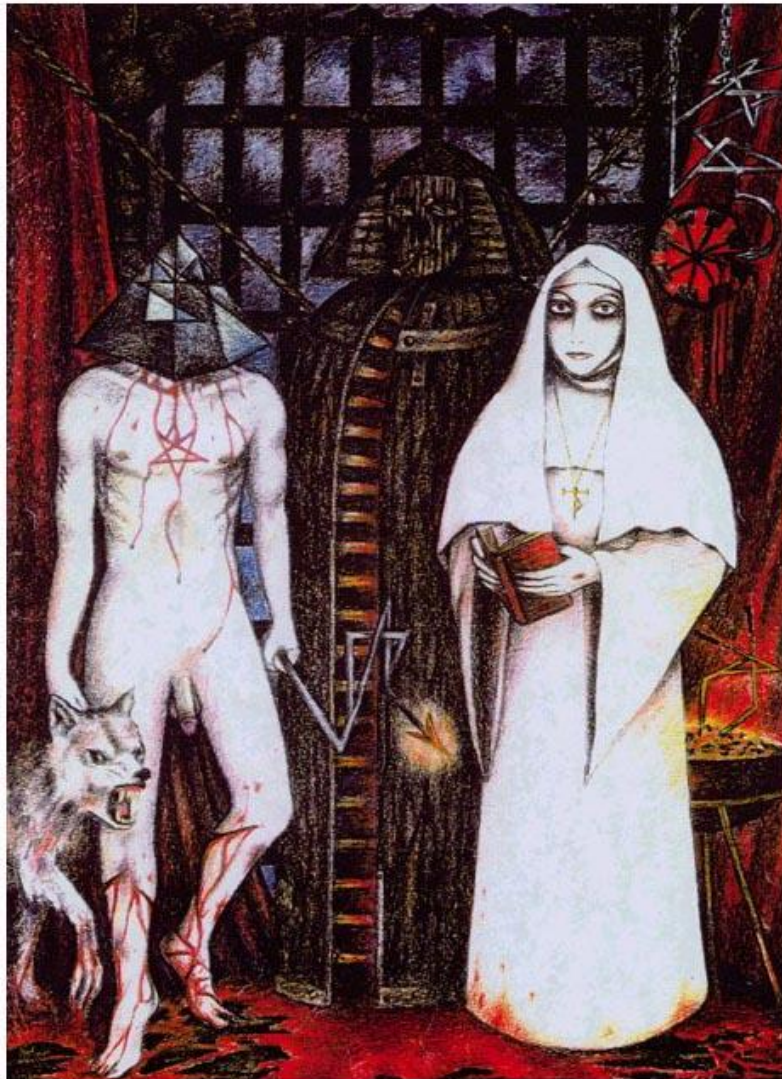
**Atu VII - Azoth**

**XIV**

**Satanas**



**The ruby is the password  
She of the white robe  
Rides the transparent horse  
The maiden closes.  
On broken legs he steps forth  
He becomes the Dragon ...**



**Long held to be an Earth bound  
representative for the Dark Gods.  
Perfume/Incense - sulphur.  
Name to be vibrated.  
Stone - opal.**

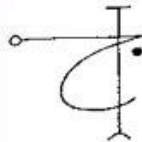




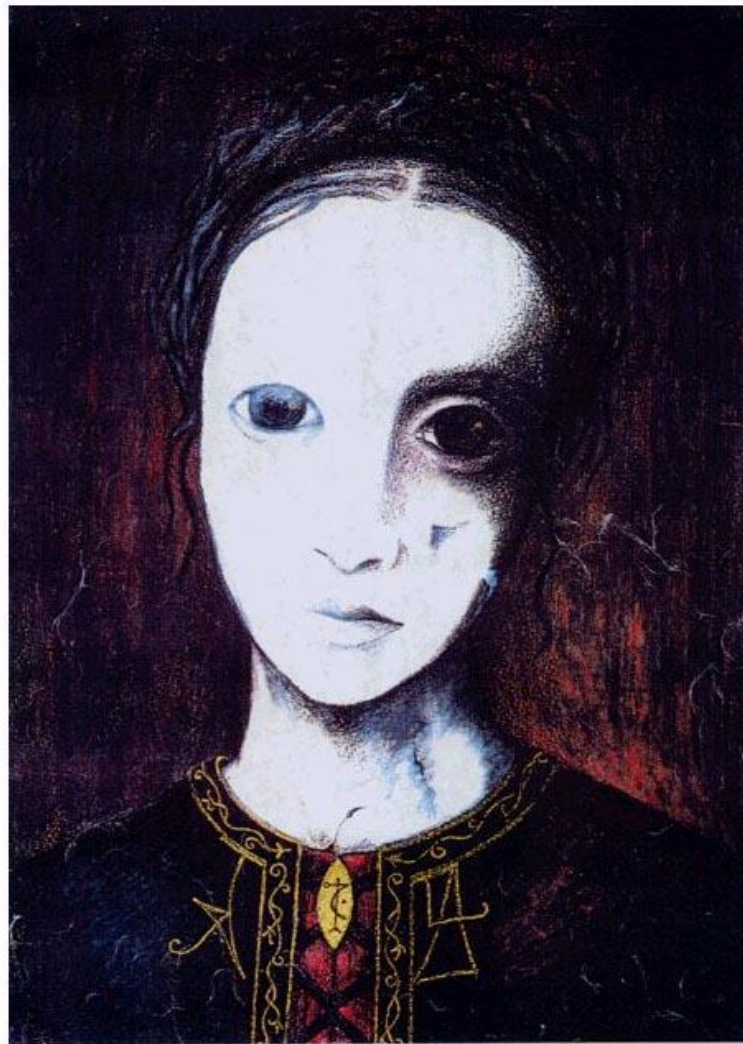
**Atu XVIII - The Moon**

**XV**

**Shugara**



**A frog reveals human heads  
Within its mouth  
Furrowed white fields  
White, snow laden trees –  
Her face, caught by the Moon;  
Her eyes come to know  
The Pool,  
Take the spiral staircase  
to the Blue room ...**



**One of the most hideous intrusions possible on the causal level and very dangerous. G major key for invoking chant. Manifestations often are accompanied by a smell similar to rotting flesh**



**Atu VIII - Change**

**XVI**

**Nekalah**



**Their Name ...**

**Inside the room of Sacrifice:**

**White flowers.**

**A garden, dry, of dead roses.**

**The masked lady**

**Holds Her new child.**





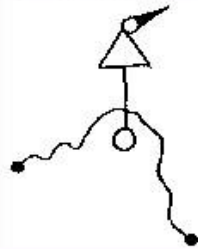
**Collective name for race  
of Dark Gods.  
Name to be vibrated  
in manner  
similar to Atazoth**



**Atu O - Physis**

**XVII**

**Ga Wath Am**



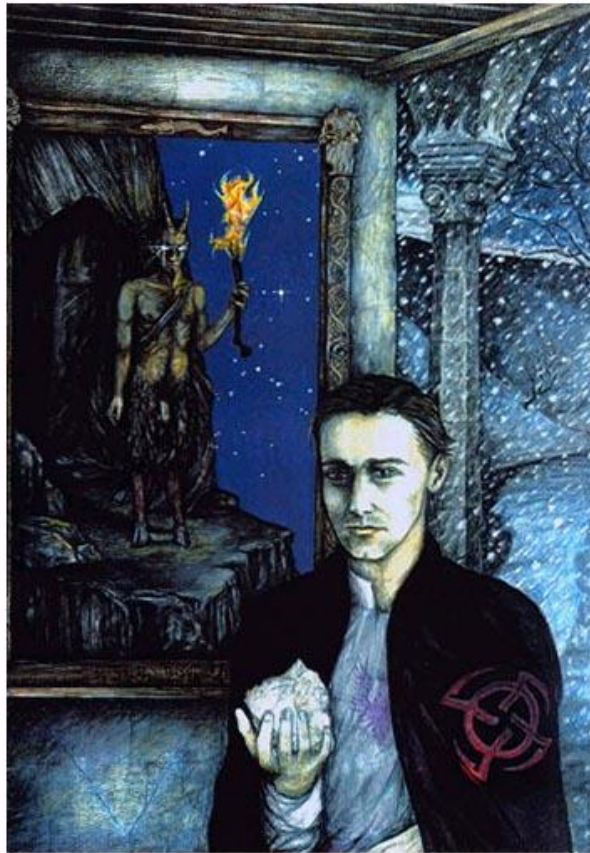
**The power within is great  
The eagle eats  
Its human offspring  
Cold music here  
Blue woman hold the horse's head  
While the Seer weaves**





**Vibration of this releases powerful energies. A key (*when used with a crystal tetrahedron*) to all dark forces of the Abyss. Not to be vibrated without careful preparation. According to tradition the words means **“the power within me is great”** a reference to the pathways within which lead to the Dark Gods.**

## Crystal tetrahedron





**Atu I - The Magickian**

**XVIII**

**Binan Ath**



**Headless**

**The white angel impaled  
By Seven.  
Seven bells rung,  
The cortege from a black hill  
Passed the squatter's cottage.  
Black flame engulfed  
Black flame ate the 'holy'.**





**As for Ga Wath Am.  
Said to mean  
“Behold the Fire!”**



**Atu VI - The Lovers**

**XIX**

**Karu Samsu**



**Sappho dance in still water  
Chains and roses in blue  
Invoke the Sun  
To an arch of fire  
Gravestones, butterflies  
And rivers of snakes.**



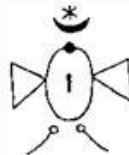
**Word of power  
along the 12th. path -  
to be chanted in the key of  
A flat major.  
According to tradition it means  
“I invoke the sun.”**





**Atu XVII - The Star**

**XX  
Nemicu**



**The blue statue  
His red eyes survey the maze  
Bringer of wisdom  
The perfect child  
And the tetrahedron  
Bathing hair in the Dark Pool  
Successor ...**





**Bringer  
of wisdom.  
To be vibrated**



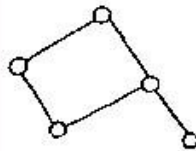
**Hagur's most used Quartz Crystal**





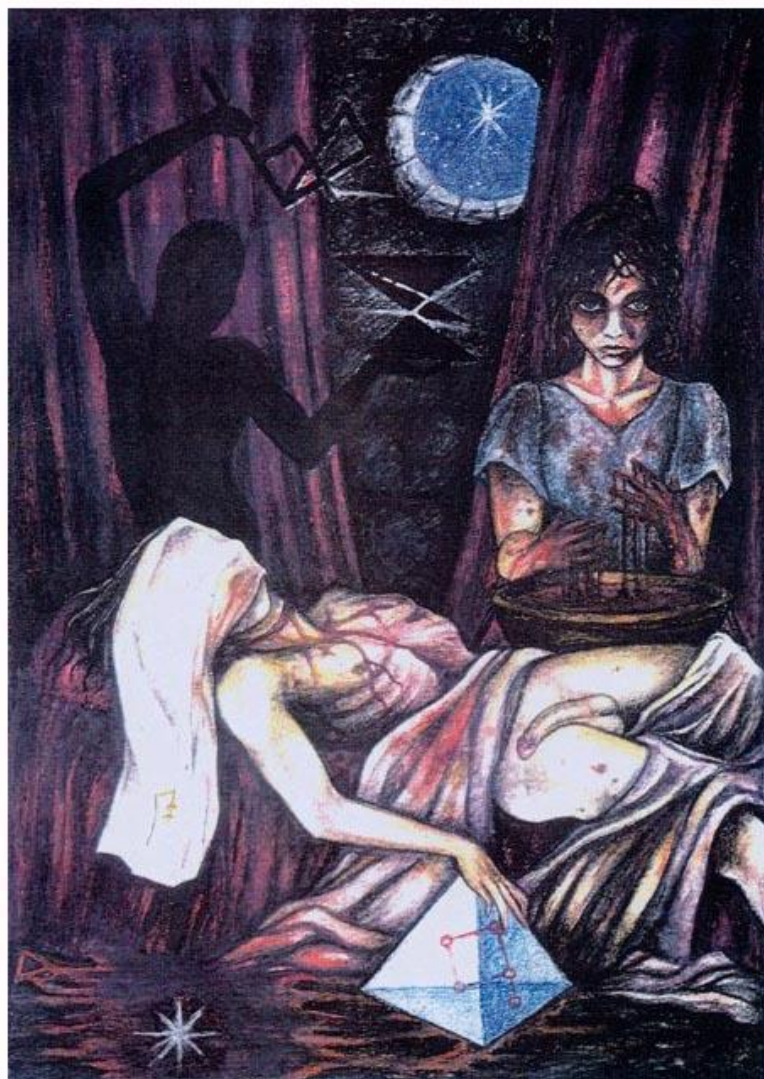
**Atu IV - Lord of the Earth**

**XXI  
Kthunae**



**The Elixir of Recalling  
Flows into clear water  
The contracting of the Dark Star  
The severing of the attractant  
The Pool is opened  
Go deeper  
Against all other  
And ever Darker, Recall.**





**Word of power (Kthunae)  
to be vibrated (o bring forth  
this entity.**

ᚠᚱᚹᚹᚹᚹᚹᚹ

**Strong Invokation:**

**Nythra - Kthunae-Atazoth**

**Pronunciation of the strong invokation,**

## **“Nythra Kthunae Atazoth”**

**The syllable "Ny" is sounded for a period of between ten and twenty seconds, then "thra" is sounded for the same period of time and so on. Such methods of Sound Magick enable the participants to activate hitherto unknown areas of their minds and cause changes in consciousness as though inducing a semi trance-like state. The Priest therefore vibrates these words in the direction of the Priestess who holds a quartz crystal tetrahedron in her palms. After this vibration has been completed, the Priestess lies on the ground, still holding the crystal whilst the Priest performs cunnilingus. When the Priestess is suitably aroused the Priest then begins copulation, during which the Priestess visualises a gateway situated in the stars above them opening and a black nebulous chaos flowing downwards to the earth.**



## **Esoteric Chants**

**Vibration implies that each part of the word to be used, (either alone or as part of a text or key) is resonated deeply and this requires the person to be standing and the ‘solar plexus’ to be used to generate the deep breathing required, the mouth acting as a resonant cavity. The vibration should be such that it is felt in the whole body – a vibration is not a shout or scream but rather a prolonged concentration of sound energy. For example, to vibrate the word ‘Satan’. Take a deep breath and sound ‘Sa’, for the length of that breath (not less than twenty seconds) trying to maintain the same level of intensity as the breath fades – then inhale quickly and vibrate ‘-tan’ while exhaling the same manner as before. Practice will enable the length of each part to be increased. To obtain the required ‘depth’ or power, attempt to project the sound in front of you to a point at least ten feet away.**

## **Esoteric Chants (continued)**

**The essence of vibration is control of the sound – it should be as even as possible and the same on all parts of the word or phrase. With practice, the relative pitch of vibration can be altered, although this is not as important as producing a powerful vibration since most magickal vibrations require power rather than finesse of pitch. Certain musical keys are associated with certain types of magickal force (for instance, the key of E minor is associated with ‘Satanic’ indulgence) and experience will soon show which key is appropriate to the force required.**

**Each individual possesses what may be called a unique ‘vibration signature’ or key at which the sound produced is most effective for them on both the personal and magickal levels, and this signature may and should be discovered by practice. Most women will naturally produce vibration at a higher relative pitch than men and their vibrations can sometimes be quite dangerous, while some men may produce vibrations that are disturbing to certain individuals.**



# **Dark Pathworking**

## **Short Instructions (1)**

**When working with the Sinister Tarot the Initiate may notice that some workings are far more intense than others. Combined with this intensity is the feeling that the characters and scenery within the image have actually come to life themselves. That is, they suddenly have a life of their own, a life that is no longer restricted by the consciousness of the individual, but suddenly becomes distinctive and objective from that consciousness. It is within these deeper forms of Pathworking that genuine Initiation begins to take place, for it should be noted that the Rite of Initiation does not always bring a complete transformation, but rather is only a beginning.**

## **Dark Pathworkings, Short Instructions (2)**

**Two forms of Pathworking can generally be distinguished by the degree of control that the Sinister Pathworker has over the energies/images. In a lesser form of Pathworking the direction of the energies is controlled purely by the individuals imagination, that is for example, the Initiate visualises the Moon Goddess, imagining that she begins to talk, perhaps in a strange and deep ethereal voice, one that is imbued with the acausal nature of the Being She symbolises but which many believe to be purely a dead hunk of rock...**



## **Dark Pathworkings, Short Instructions (3)**

**The working here is directed purely by ones imagination. However a deeper state of Pathworking, one which usually only comes when the Initiate has been continually working with the images themselves, is when the Beings within the Cards themselves become alive and imbued, not with the energy of the individuals imagination, for this is itself only a means to work with the energies, but rather, become alive of themselves expressing Their own nature and energy, that which is both within and without, that which is the acausal.**





## **Dark Pathworkings, Short Instructions (4)**

**To invoke, set aside an area as a Temple or use an isolated outdoor location.**

**The best time for working is after sunset or before dawn. Begin the invocation by vibrating the appropriate name nine times – if a chant is involved (as for example in Atazoth) then this should if possible be chanted as described.**

**If you cannot for any reason do this, then the name may be vibrated, nine times followed by a short pause and a further four vibrations.**

**You may if you wish before beginning the invocation, take a ‘ritual’ bath (changing into robes should you so desire to thus enhance the working) – perfuming this bath with equal proportions of the oils of the planets which the path connects.**

## **Dark Pathworkings Explained in Full**

### **ONA**

One of the initial tasks along the Sinister Path is the Magickal technique known commonly as Pathworking. Essentially this technique is a fundamental to the beginnings of Magickal development.

When working with the Sinister Tarot the Initiate may notice that some workings are far more intense than others. Combined with this intensity is the feeling that the characters and scenery within the image have actually come to life themselves. That is, they suddenly have a life of their own, a life that is no longer restricted by the consciousness of the individual, but suddenly becomes distinctive and objective from that consciousness. It is within these deeper forms of Pathworking that genuine Initiation begins to take place, for it should be noted that the Rite of Initiation does not always bring a complete transformation, but rather is only a beginning.

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Another aspect of this degree of difference between the objective and subjective status of the Being with which the Dark Tradition works is expressed in the Dark Pathways themselves. These workings further the initial descent into the acausal, one which may itself be tentative and misunderstood.

As is stated in other Order mss, it is by practical experience that the Sinister Initiate discerns the status of the Dark Gods themselves and this can never really be passed on in writings. For it is often believed that the writings of others can bring wisdom and enlightenment by themselves, yet this also is an illusion of the

Abyss. It is quite correct to assume that the writings of others may help to guide, but, as has been stated many times before, they are only a guide, not a substitute. It is only through direct personal Invocation that the Dark Gods can be understood.

During the Dark Pathways the Magickian meditates upon the corresponding Tarot image, allowing the energies summoned to manifest, as it will in accordance with the symbolism. However, if a working is truly successful the imagery of the card will serve its purpose by providing a gateway, or perhaps more accurately a vehicle through which the specific Dark God may manifest its Being. Thus working with Atazoth, the Master card itself is soon lost in the vortical Chaos that is emitted from the pictorial representation of the Man of the Abyss. Atazoth then fills the Initiates mind, revealing his being to be far more alien than that of a mere humanoid.

As an expansion upon the existing Dark Pathways techniques I suggest the working as found in these pages.

## **Dark Pathways I**

The spheres of the Septenary may be said to be the Nexus between causal and acausal (*or 'Being' and 'non-being'*) and the paths linking the spheres may be regarded from a magickal point of view as zones of energy. This energy is according to tradition symbolised in an archetypal way since it is through such symbolism that control of the energy is possible.

The tables below give details of this symbolism, the chants/vibration appropriate to a specific symbol, and the sigils associated with a particular form of energy. These sigils aid visualisation. A particular form is invoked to enable the individual to experience the type of consciousness/feeling associated with it, and all invocations should be for a specific desire appropriate to the form invoked – for instance, Shugara should be invoked for a destructive working. By their nature, these forces are ‘dark’ – that is, they represent the energies of the darker/shadow aspects of every individual, and their invocation is a means of conscious integration. To use the dark pathways as internal magick, all twenty-one paths should be used – invoking the appropriate form.

To invoke, set aside an area as a Temple or use an isolated outdoor location. The best time for working is after sunset or before dawn. Begin the invocation by vibrating the appropriate name nine times – if a chant is involved (as for example in Atazoth) then this should if possible be chanted as described. If you



cannot for any reason do this, then the name may be vibrated, nine times followed by a short pause and a further four vibrations.

If a specific key is prescribed for a vibration try and vibrate accordingly, but if this is not possible for any reason, vibrate twice more.

You may if you wish before beginning the invocation, take a ‘ritual’ bath (*changing into robes should you so desire to thus enhance the working*) – perfuming this bath with equal proportions of the oils of the planets which the path connects.

After the vibrations/chant, begin a slow circular dance – the direction of which is not important – which gradually increases in speed and which gradually spirals inwards. As you dance shout or vibrate with as much force as possible the name of the entity you are invoking.

Continue until dizziness or exhaustion draws you to fall to the ground then vibrate with all the energy you possess the appropriate energy – to aid this vibration try and project your voice:

- (a) If you are working outdoors: to the horizon itself;
- (b) If working indoors: so that the room/Temple resonates with the power of your voice.

After this say: ‘Come ..... (*here name the entity*) to me! And bring me my desire!’ Briefly visualise your desire, and verbalise it using a short phrase (*such as ‘N.N. shall die!’*). Then begin a slow circular dance in the opposite direction of the one before, laughing while you dance and saying: **‘I am the power, I am the glory, I am a god!’**

Cease your dance, sit on the ground/floor and breathe deeply for several minutes. Allow your mind to fill with images and feelings as it will, but do not move. Gradually let yourself then become relaxed and when relaxed rise, bow once to the North, say **‘It is completed’** and depart from the Temple or area of the working. As soon as possible write an account of what you felt following the second dance.

For best results, seven days before every working reduce your food and sleep, aiming to reach a minimum on the day chosen for the working. During the period no meat should be eaten and every night before sleep concentrate for about a quarter of one hour on the appropriate sigil, slowing saying (*not chanting or vibrating*) the name of the entity. Burn incense (combined from the planets as above). This method means only one working per week can be undertaken – which is ideal.

Try and link your feelings during the working with the appropriate Tarot image.

When no type of desire for a particular path is indicated in Table II deduce the appropriate desire for a working from the associated Tarot image: concentrate on the image for some time and allow the associations to grow naturally in your mind.

## **Dark Pathways II**

Requirements:

Black Robe Quartz crystal

Sinister Tarot Atu.

Decide upon a mode of dress. Usually this will be one of three: Black robe, naked, or dressed in black.

Arriving at the area near or after sunset, prepare your clothing and set out the implements.

Chant the respective sphere chant facing East and holding the crystal at chest height.

Now vibrate the Sacred Word nine times. If a chant is required then chant this instead, but if this is not known then vibrate the name nine times then another four times.

Place the crystal in a secure position and begin the slow dance, the direction of which you may decide yourself (usually Deosil for lighter spheres and Widdershin for darker spheres, i.e. Mars and Jupiter would be Widdershins).

Speed the dance up faster and faster until you fall to the ground.

Now vibrate or shout the name as strongly as possible.

After a moment, visualise the Tarot image, do not attempt to control or direct the visions though, let them come and go as they do.

Once the visions pass, stand and then begin a dance in the opposite direction to the original dance. Singing/chanting "I am the Power, I am the Glory, I am a God."

When satisfied, cease your dance. Then face bow to the North saying: "It is completed."

Leave the area of the working.

## **Additional Notes**

Prior to the ritual for seven days meditate upon the sigil of the Dark God to be invoked for at least fifteen minutes each night prior to sleep, quietly repeating its name. If possible follow the recommended Black Fast.

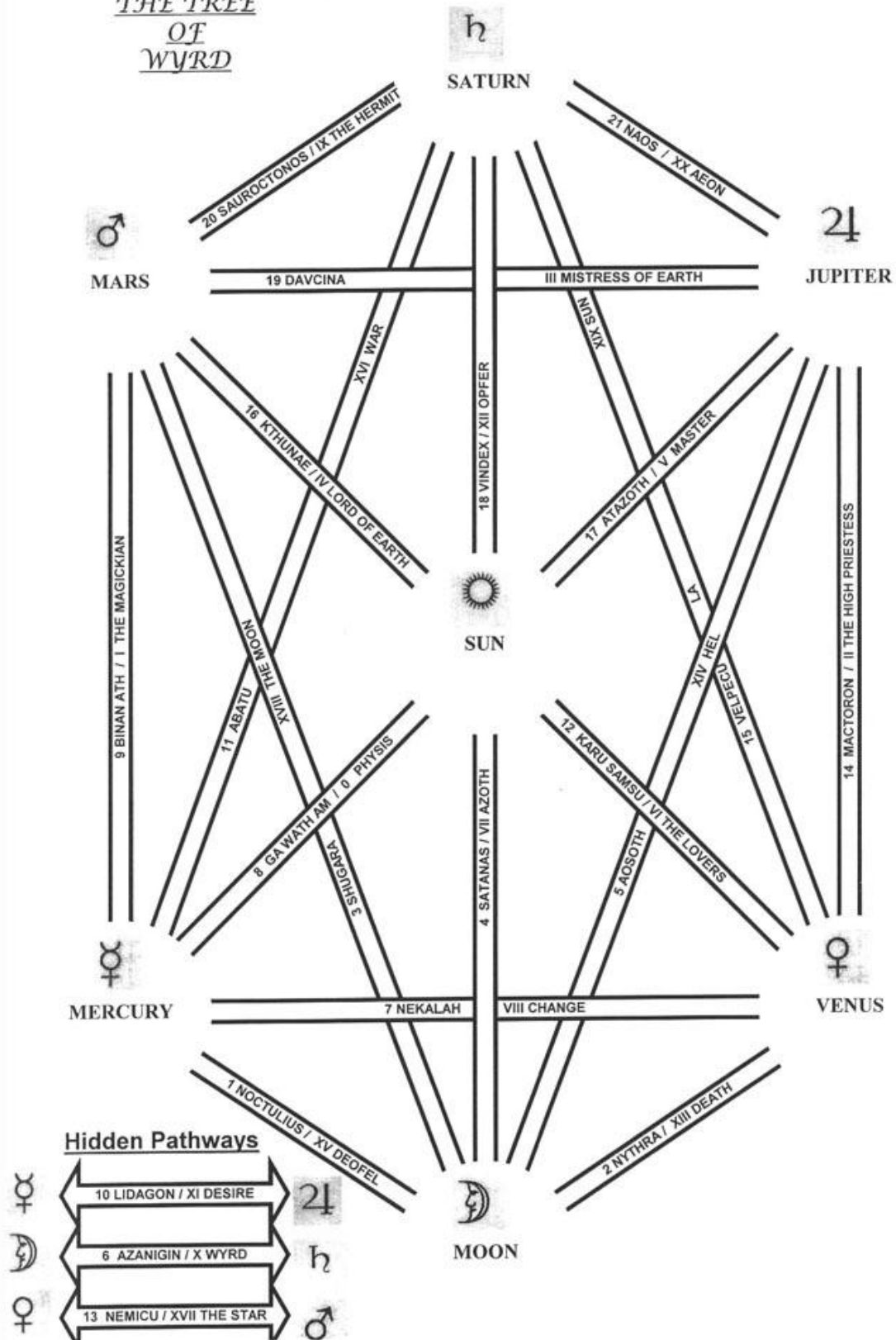
The location of a suitable area for working is also essential. An isolated wood is ideal, though geographical variations may determine alternative locations.

The addition of the Sphere chant at the beginning of the Rite seems to open the Gate to the acausal wider thereby enabling the Dark God/Energy to manifest in a far stronger manner.

Try and use the dance to express the sphere/planet itself. It may be helpful to consider the astronomical/astrological significances of the planet, such as the size, its speed around the Sun and so on. These may give clues to the planets energies and thereby by expressed during the dance itself.

Essentially the Dark Pathways should be experienced by the Initiate him or herself in order for the individual to devise the technique that works best for him/her. However, although the main body of the Ritual should stay essentially the same, it is quite natural that the individual will find variations that work better for him/her, such as the manner of the dance itself for example.

# THE TREE OF WYRD

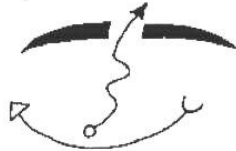


## Sigils

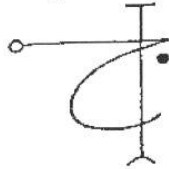
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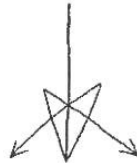
Nythra



Shugara



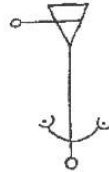
Satanas



Aosoth



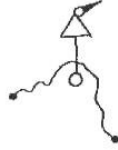
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Nekalah



Ga wath am



Binan ath



Lidagon



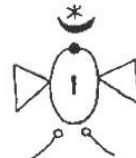
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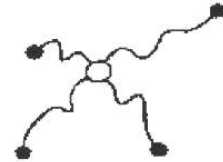
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Nemicu



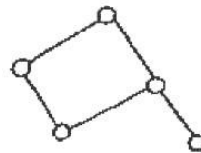
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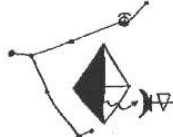
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Kthunae



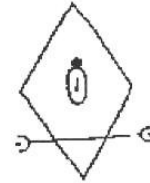
Atazoth



Vindex



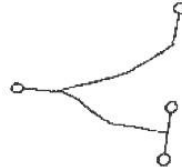
Davcina



Sauroctonos



Naos





# The Major Arcana

Spheres	Numbers	Tarot Cards	Dark Gods
<b>Moon sphere:</b>			
	XVIII	Moon	Shugara
	XV	Deofel	Noctulius
	XIII	Death	Nythra
<b>Mercury sphere:</b>			
	0	Physis	Ga Wath Am
	VIII	Change	Nekalah
	XVI	War	Abatu
<b>Venus sphere:</b>			
	VI	Lovers	Karu Samsu
	XIV	Hel	Aosoth
	XVII	Star	Nemicu
<b>Sun sphere:</b>			
	VII	Azoth	Satanas

XII	Opfer	Vindex
V	Master	Atazoth

### **Mars sphere:**

I	Magickian	Binan Ath
IV	Lord of Earth	Kthunae
IX	Hermit	Sauroctonos

### **Jupiter sphere:**

XI	Desire	Lidagon
III	Mistress of Earth	Davcina
II	High Priestess	Mactoron

### **Saturn sphere:**

X	Wyrd	Azanigin
XIX	Sun	Velpecula
XX	Aeon	Naos

## Appendix 2:

### Pathways of the Tree of Wyrd

(The Dark Gods in relation with the Major Arcana of the Sinister Tarot)

No.	Dark Gods	Pathways	Atu Cards
1	Noctulius	From Moon to Mercury	Atu XV (Deofel)
2	Nythra	From Moon to Venus	Atu XIII (Death)
3	Shugara	From Moon to Mars	Atu XVIII (Moon) <sup>1</sup>
4	Satanas	From Moon to Sun	Atu VII (Azoth)
5	Aosoth	From Moon to Jupiter	Atu XIV (Hel)
6	Azanigin	From Moon to Saturn <sup>2</sup>	Atu X (Wyrd)
7	Nekalah	From Mercury to Venus	Atu VIII (Change)
8	Ga Wath Am	From Mercury to Sun	Atu 0 (Physis)
9	Binan Ath	From Mercury to Mars	Atu I (Magickian)
10	Lidagon	From Mercury to Jupiter <sup>3</sup>	Atu XI (Desire)
11	Abatu	From Mercury to Saturn	Atu XVI (War)
12	Karu Samsu	From Venus to Sun	Atu VI (Lovers)
13	Nemicu	From Venus to Mars <sup>4</sup>	Atu XVII (Star)
14	Mactoron	From Venus to Jupiter	Atu II (High Priestess)
15	Velpecula	From Venus to Saturn	Atu XIX (Sun)
16	Kthunae	From Sun to Mars	Atu IV (Lord of Earth)
17	Atazoth	From Sun to Jupiter	Atu V (Master)
18	Vindex	From Sun to Saturn	Atu XII (Opfer)
19	Davcina	From Mars to Jupiter	Atu III (Mistress of Earth)
20	Sauroctonos	From Mars to Saturn	Atu IX (Hermit)
21	Naos	From Jupiter to Saturn	Atu XX (Aeon)

In the Tree of Wyrd there are only twenty-one pathways and twenty-one Sinister Tarot images, the Major Arcana (0 – XX). Thus, each Dark God or Energy together with its linked Atu Card represents a pathway on the Tree of Wyrd, and does not leave anything unconnected as found in the Qabala Tree of Life. It is simpler really and more practical that the Qabala Tree of Life, as essentially the Tree of Wyrd is to be used as a “gateway” to our consciousness. Whereas the Qabala Tree of Life does NOT act as a gateway in the same sense, since it does not help gain insight to the personal psyche adequately.

<sup>1</sup> Luna.

<sup>2</sup> Hidden Pathway.

<sup>3</sup> Hidden Pathway.

<sup>4</sup> Hidden Pathway.

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